

No Popery

OR, A

CATECHISM,

AGAINST

POPERY.

Alex

WHEREIN

Wood

the Heretical Doctrines, Idolatrous Worship, and
the Superstitious Practices of the

ROMAN CHURCH,

Are Briefly, yet Plainly Refuted: And the

Protestant Principles,

proved by Testimonies of the Holy SCRIPTURE,
and Evidence of Reason.

By a Minister of the Gospel,

John 5. 21. *Little Children keep yourselves from Idols.*

G L A S G O W.

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TO THE
READER.

Amongst the various Methods of Instructing such as are weak and ignorant, none hath been found more useful than that by way of Question and Answer. And as Christianity did at first diffuse it self by this way of Teaching, so the Truth and Purity of it have been best preserved, when Pastors have effectually applied themselves to Conscientious Catechising of those under their Care and Inspection. By this means did the Waldenses and Albigenes maintain the Doctrine and Worship of the Gospel among them, when Error, Superstition and Idolatry had overspread the face of the Western Churches. Nor was anything more useful to the promoting the Reformation, then the Catechisms of several Eminent Persons, whom God employed in that blessed Work. For the Preaching be a very good way of pressing known principles upon the Consciences of men yet Catechising doth much excel it in conveying Light and Knowledge into their minds. And through the woeful and universal neglect of this, does Ignorance come so much to abound, even where Sermons are most frequent: as well as plain and Practical. For through want of Acquaintance with the points and subjects concerning which Ministers treat in those continued Discourses, they are incompetent Auditors of what is delivered, and so lose much of the benefit of it. And as the present decays in Religion, are to be ascribed to no one thing more then a failure Catechising: so the Ignorance which thereupon ensues, is that which betrayes multitudes to be imposed upon and perverted by such as ly in wait to deceive. For next to the being strangers to the power of that Religion which we do profess, the want of being well grounded in the Doctrines of it is that into which the revolve

To the Reader.

If so many to Popery is to be issued and resolved And as the apprehension of our security from the Re-introduction and Establishment of the Romish Religion in these Nations, hath occasioned our sloth and negligence in unmasking and defeating the jolly of the Tridentine Faith; so the just fears we are brought under, of its obtruding its self once more upon these Kingdoms: do bespeak all who desire to approve themselves faithful to GOD, and the Souls of Men, to concern themselves more in discovering the falshood of all the Articles of the Romish Creed.

And as the difference betwixt the Professors in Britain, and those that profess the Reformed Religion in France, is to be admired with respect to that Ability which appears in them beyond what is in us, to refute and expose the papal Tenets: so their present steadfastness in the Doctrines, of the Gospel, when they are called to suffer the Loss of all things for them, is much owing to their having been instructed before hand in all the Principles that ly in Controversie between them and the Papists. For tho the Transcript of Gospel Truth upon our Hearts will be our best preservative in a day of Tryal, yet the being able to give an account of the reason of our Belief. is needful, as well for the honour of our Religion, as the prevention of our Apostacy, when we come, not only to be accosted with arguments against it, but threatned with Fire and Baggot, unless we renounce and abandon it. And tho' there be many Discourses, wrot with great strength and Learning, both to inform and fortifie our minds in the Belief of the Doctrines which we profess: yet there are but few Discourses in Print, either of that brevity, or accommodated for manner and plainness, to the Capacity of the weak, as is necessary. The want whereof, as it recommends the seasonableness of this Catechism and familiar Treatise: so if people will but consult their own souls, they will have reason for being thankful to God, for the provision which is here vouchsafed them. In which as they will find the Errors of the Romish Church truly represented, so they will find them as nervously confuted and overthrown.

A Catechism

AGAINST
P O P E R Y.

SECT. I. Of the SCRIPTURE.

Quest. **W**hat Religion are you of?

Ans. Of the Reformed Christian Religion.

Q. Why call you your Religion, the Christian Religion?

A. To distinguish it from the Religion of the Jews, Turks and Pagans.

Q. Why call you it the Reformed Religion?

A. To distinguish it from the Religion of the Church of Rome.

Q. Why are you not of the Romish Religion?

A. Because in and by that Religion none can be Saved.

Q. Why so?

A. Because the Roman Church hath perverted the Doctrine of the Gospel, and established Idolatry, and hath taken Antichrist for her head.

Q. Upon what is the true Christian Religion founded?

A. Upon the word of GOD.

Q. What mean you by the Word of God?

A. The Holy Scripture contained in the Old and New Testament, Written by the Prophets, Evangelists, and Apostles; which St. Paul calls Scripture divinely Inspired 2 Tim. 3. 16. And St. Peter, 2 Epist. I. 21. Speaking of the Scripture says, Prophecie come not by the will of men, but holy men of God spake as they were moved by the Holy Ghost.

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Q. Why call you the Scripture the Bible, that is the Book or Writing?

A. Because it is the Book and Writing which ought to be most highly esteemed by us, and wherein we may be instructed of the Will of God for our Salvation.

Q. How divide you the Scripture?

A. Into two Parts, the Old and New Testament.

Q. What doth the Old Testament contain?

A. The five Books of Moses, the Prophets, and the Psalms, Luke 24. 44.

Q. Why take you not in Tobie; Susanna, Iudith, and others which we call Apocripha?

A. Because the Jews to whom the Oracles of God were committed, Rom. 3. 2. Never acknowledged these Books; Jesus Christ nor his Apostles never cited them, neither were they read in the Synagogue; it is not reasonable then that these Books which were not received as Sacred and Canonical by the Jewish Church (which then only was the Church of God) should be received as such by the Christian Church: besides, in these Books are found many Fables which are not agreeable to the Spirit of God; who is Truth and wisdom.

Q. What doth the new Testament contain?

A. The four Evangelists, the Acts, the Epistles of St. Paul, of James, of Peter, of John, of Jude, the Epistle to the Hebrews, and the Revelations.

Q. Why hath it pleased God that his Word should be put in Writing?

A. That men might not alter or change it, and make their own imagination and inventions pass for divine Inspirations, and the Word of God.

Q. But why do you found your Religion on the word of God?

A. That we may have solid and firm comfort in Life and Death, Rom. 15. 4.

Q. Wherein consists your comfort in Life and Death?

A. In that Jesus Christ hath redeemed us from the

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power of the Devil, so that living and dying we are his.

S E C T. II.

How the Scripture may be known to be Divine.

Q *How know you the Scripture to be the Word of God?*

A. Three ways : 1. By the Testimony of Believers under the Old and New Testament. 2. By the Scripture it self, for as the Sun makes it self to be seen by its own Light, and the Fire makes it self to be felt by its Heat: so the Scripture makes it self known to be Divine by the Majesty of its stile, and fulfilling of its Prophecies : The Excellency of its Doctrine, and its efficacy to perswade and comfort Consciences, as *David, Ps. 19. 7. The Law of the Lord is perfect converting the soul : The Testimony of the Lord is sure, making wise the simple.* 3. By the Testimony of the Spirit of God, such as Jesus Christ gave to the Consciences of the Disciples going to *Emaus; Did not our heart burn within us (said they one to another) while he talked with us by the way, and opened to us the Scripture?* *Luke 24. 32.*

Q. *How doth the Spirit testifie the Scripture to be the Word of God?*

A. Not by extraordinary Revelations, as Prophecies were formerly made known to the Prophets, which themselves often understood not, but by hearing and meditating upon the Scripture, instructing, comforting and sanctifying the heart, he maketh known by these Divine Effects, to them that read and hearken thereunto with Humility, Attention, and Reverence, that the Doctrine which is contained therein is truly Divine.

Q. *Doth the Testimony of the Church give Authority to the Scripture?*

A. No, for seeing it is God that speaketh in the scriptures; its evident he cannot take his Authority from men, *John 5. 34. I receive no Testimony from man.*

Q. *Is then the Testimony that the Church gives to the Scripture unprofitable?*

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A. No.

A. No, for by it men are first brought to inquire after the Scripture, and to read it, and the universal consent of the Church, obliges them to an advantageous opinion of the Divinity of the Scripture, which makes it be read with more fear and Reverence.

Q. What is the difference between the testimony of the Church, and that of the Scripture it self, accompanied with the testimony of the Spirit of God?

A. The Testimony of the Church being only a Testimony from men, can produce only an human Faith, or an Opinion, but the Testimony of the Scripture it self, being the Testimony of God, produces a Divine Faith. The Testimony of the Church is like that which *John Baptist* gave to *Jesus Christ*, *John* 5. 33. And that of the *Samaritan*, *John* 4. For as that Woman brought those of *Sychar* to *Jesus Christ*, so the Church brings us to the Word of God; but the Scriptures Testimony of it self, is like that of *Christ Himself*, by His works, which testified of Him, that the Father had sent Him, *John* 5. 36. So that Believers knowing the Divinity of the Scripture, by the reading of it, may say as these of *Sychar* to the Woman: *Now we believe not because of thy saying, for we have heard him our selves.* The Testimony of the Church is only a simple Testimony; but that of the Scripture is with Authority; and from the Sovereign Judge.

S E C T. III.

Of the Authority of the Scripture.

Q. Hath God established in the Church a Sovereign Judge with full power to decide matters of Faith without appeal?

A. None but the Word contained in the Holy Scriptures, and it is by this *Jesus Christ*, hath told us that men should be Judged at the last day, *John* 12. 48. *He that rejecteth me hath one that judgeth him, the word that I have spoken, the same shall judge him at the last day:* And *St. Paul*, *Rom.* 2. 16. Says, that God will judge the secrets of

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of men by Jesus Christ according to his Gospel, and Believers never acknowledged any other judge, of their Controversies about matters of Faith, but the word of God! by it the Priest determined about things difficult, *Deut.* 17. 9. 11. By it *Ezechias* and *Josaphat* reformed the Church and re-established the pure service of God, *2 Chron.* 31. and 17. 9. By the Scriptures Jesus Christ combated Satan, *Mat.* 5. He proved resurrection from the dead, to the Sadduces, *Mat.* 22. 23. 29. 31. 32. And shewed to his Disciples the necessity of his Death, and of his Resurrection, *Luke* 24. 46. By them *John Baptist* proved his Mission, *Mat.* 3. 13. And by them the Apostles overcame the Jews, and shewed powerfully that Jesus was the Christ, *Acts.* 9. 22. and *Acts.* 18. 28.

Q. Hath God commanded us to consult the Scriptures as our Judge?

A. The Prophet *Esai*, 8. 20. Sends to the Law and to the Testimony, and if they speak not according to this word, it is because there is no light in them: And Jesus Christ commands the Jews to search the Scriptures, because they testified of him, *John* 5. 39. and *Luke* 16. 29. They have *Moses* and the Prophets, let them hear them: And *St. Peter*, after having mentioned the voice from heaven, *This is my beloved Son in whom I am well pleased:* adds. *We have also a more sure word of Prophecie whereunto ye do well that ye take heed* *2 Pet* 1. 17. 18, 19.

Q. But when there is a difference about the Interpretation and sense of the Scripture, is it not necessary to have a Judge who can judge Infallibly and with Authority of the meaning of the Scripture, and declare it to us for our agreement?

A. God hath not given this power to any in the World, but Scripture must interpret scripture, one passage must be interpreted by another, as they did in the time of *Esra*, who made them understand the Law, by reading of the Scripture, *Neh.* 8. 8.

Q. How can you decide matters of Faith by the scripture, since it is obscure?

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A. If our Gospel be hid, it is hid to them that are lost of whom the god of this World hath blinded the minds, even unbelivers, 2 Cor. 4. 3. 4. But it is not obscure to them who have received the Spirit of God, that they might know the things that are freely given to us of God, 1 Cor. 2. 12. And to accuse the Scripture of obscurity, is to accuse it falsely, for David, 119. 105. says, *Thy word is a lamp unto my feet, and a light unto my paths.*

Q. Yet St. Peter says in the 2 Epist. 3. 16. *That in the Epistles of St. Paul there are some things hard to be understood.*

A. I grant there are many obscure places in the Scripture to exercise the Faith of Believers, and keep the most Learned humble, but God hath so ordered that all things necessary to Salvation, are clear & easie to be understood.

Q. But since S. Paul wouldst have Believers to judge of his Doctrine, 1 Cor. 10. 15. *I speak as to wise men, judge ye what I say; why should not the Church assembled in council have that Authority?*

A. There are two kinds of judgement, one is a judgement of Authority, the other of Discretion, by which particular Believers ought to try the Spirits whether they be of God, and discern the true Doctrine of Christ from lies, and of this judgement Paul speaks when he says, *judge ye what I say*; but for the judgement of Authority, God hath not given it to any Mortal man, not to the councils themselves, which have no power to make any, Cannons or Decisions to oblige the Consciences of any but so far as they are conform to the Word of God: Jesus Christ only have Sovereign Authority in the Church, as the well beloved Son that the Father hath commanded us from Heaven, to hear, Mat. 3 17. & Joh. 5. 22. Jesus Christ says, that the Father hath given all judgement to the Son.

S E C T. IV.

Of the perfection of the Scripture.

Q. *Is the Scripture the perfect Rule of our Faith?*

A. Yes, Because all the Articles of Faith and Doctrines

things necessary to Salvation, are contained therein, and therefore *S. Paul*, *2 Tim.* 3. 15. says, that the holy Scriptures are able to make wise unto Salvation through Faith which is in Christ Jesus.

Q. *St. Paul speaks there only of the Books of the Old Testament, for the New was not then writ, so it follows by your reason, that the New Testament is superfluous, since the Old is sufficient for to instruct us to salvation,*

A. Upon the contrary, *S. Paul* speaking of the Books of the Old Testament only, fortifies strongly our reason for the sufficiency and perfection of the Scripture, for if the Books of *Moses* and the Prophets were sufficient to make the Church wise unto Salvation, why may not the Scripture be sufficient now, since to *Moses* and the Prophets; God hath added the Evangelists and the Apostles; Besides, it follows not, that because the Books of the Old Testament were sufficient for the Church then, that the New is Superfluous, since God hath pleased to give it us to manifest the Doctrine of Salvation more clearly and fully, as *2 Tim.* 1. 10. *Paul* says, *That Jesus hath brought life and Immortality to light through the Gospel?*

Q. *Is all Tradition to be condemned?*

A. No, for this Word *Tradition* signifies nothing but a Doctrine given from hand to hand: The Scripture itself is a Tradition; and the Doctrine of Salvation before it was a Tradition, and hath been called Scripture since it was put into writing: And *St. Paul* calls the Doctrine of the Gospel, Tradition, which is written, *1 Cor.* 15. 3. I have given unto you that which I have received, viz. That Christ dyed for our sins according to the Scriptures.

Q. *What Traditions then are to be condemned?*

A. All Traditions of men wherewith they pretend to bind the consciences of men, and give for Articles of Faith, which *St. Paul* *Colossians* 2. 8. Would that we should take heed of: Beware lest any man spoil you through

through Philosophy and Vain deceit, after the Traditions of men, after the Rudiments of the world, and not after Christ. Such were the Traditions that the Pharisees added to the Law, which Christ condemns, *Matthew 15. 3.* *Why do ye transgresse the commandment of God, by your Traditions?* Applying to them what God sayes of Hypocrites, *Esay 29. 13.* *In vain they do worship me, Teaching for Doctrine the commandments of men.* Such are the Traditions which the Roman Church hath added to the Gospel as *Worshipping Images, and Praying to Saints*, which tho' they have no foundation in the Scripture, but are formally condemned therein: Yet the council of *Trent* hath commanded them to be received with the same Devotion and Piety, that the Scripture is.

Q. Nevertheless St. Paul 2. Thess. 2. 15. Commandeth the Thessalonians to hold the Traditions that they had taught by word or Epistles: and 2 Tim. 2. 2. He recommendeth Timothy, to commit to faithful men the things which he hath heard in presence of many witnesses.

A. I Answer that those Traditions and Instructions of *St. Paul*, are not Traditions of men, but the Word of God as he himself says, *1 Thess. 2. 13.* And the Instructions he gave believers by word, and Living Voice, the same he hath Writ in his Epistles, and that we may be assured that his Doctrine is not Traditions of men, he protests to the Jews, *Acts 26. 22.* That he had said no other things than these which the Prophets and *Moses* say should come; and to Teach that these things did contain all that is necessary to salvation, he assures the *Ephe- sians Acts 20. 27.* That he had declared unto them the Counsel of God.

Q. Yet the Church believes many Doctrines which are not contained in the Scripture, as the perpetual Virginity of the Holy Virgin; the Baptism of children: the translation of the Sabbath from Saturday to Sunday; the number of Sacraments to be but two.

A. For the perpetual Virginity of the Blessed Virg

The Church receives it not as an Article of Faith necessary to salvation, but as an Article becoming the honour they think themselves obliged to render to this sacred vessel: But for the other points, they are taught in Scripture, if not in formal Terms, at least by necessary consequence. *St. Peter, Acts 2. 38. 39.* Would have all the Jews Baptized. Because the promise was to them and to their Children, and we see that in the time of the Apostles, *Acts 20. 7.* and *1 Cor. 16. 2.* *Rev. 1. 10.* Believers assembled themselves for prayer, and to make collection on the first day of the week, which *St. John* calls *The Lords day*: And the Church may well conclude, there are but two Sacraments, since they see not in the Scripture that Jesus Christ hath instituted any more.

SECT. V.

Of Reading the Holy Scripture.

Q. Is it Lawful for all Persons to Read the Scripture?

A. Jesus Christ Recommends the Reading of it indifferently to all, John, 5. 39 search the Scriptures, and Deut 17. 18. 19. God commandeth Kings to have the Book of the Law, and to read therein every day; and the Apostle St. Paul 1 Thess. 5. 27. Charges that his Epistle be read to all the holy Brethren, and 2 Tim. 3. 15. He raises Timothy, because from a child he had known the Holy Scriptures: and the Eunuch of Queen Candace did read in the chariot, Esaias the Prophet, Acts 8. 28. And in all the synagogues the law and the Prophets, were read every sabbath-day, Acts 15. 21. and 17. The believing Jews having heard the doctrine of S. Paul compared with the Scriptures to know if it was as he had said: and tho the Revelations be the most obscure Book in the Scripture, yet the reading of it is recommended to all, Rev. 3. Blessed be he that readeth and they that hear the words of this Prophecie.

Q. It seems notwithstanding, that it would be expedient to hinder the simple People from the reading thereof. S. Peter tells

tells us, that there are in the Epistles of S. Paul things but to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction.

A. Upon the contrary, the simple and ignorant are to read the Scriptures that they may become wise to Salvation, and Jesus Christ tells us, that the ignorance of the Scriptures is cause of Errors: *You Err not knowing the Scriptures*, said he to the Sadduces, *Matth. 22. 29.* And *David, Ps. 19.* sayes, *That the Law enlightens the Eyes, and maketh wise the simple*; And though there be some ignorant and unstable, that wrest the Scriptures to their own destruction yet it hinders not S. Peter from recommending in the same place to Believers, the Epistles of St. Paul. And in the first Chapters of the same Epistle he tells us, *That we have a sure word of Prophecie, whereunto we do well to take heed, as to a Light that shineth in a dark place.* For because those that are prophane abuse the word of God and his Graces, the Children of God must not be forbidden the Use thereof.

Q. *What Prophet then do Believers receive from the Reading of the Scriptures?*

A. By them they are instructed in the Knowledge of God, fortified in the Faith and Expectation of their Salvation, comforted in their afflictions, furnished against Temptations of satan, the world, and the Flesh; For whatsoever things were written afore time, they were written for our learning, that we through Patience and comfort of the Scriptures might have Hope. *Rom. 5. 4.*

S E C T. VI.

Of the Church.

Quest. *What signifies this word Church?*

A. An Assembly.

Q. *How many ways is the Name of Church taken in Scripture?*

A. Four ways principally, 1. For the Church of

Elect. 2. Generally for the Universal Visible Church, & they that make profession of Faith in Iesus Christ. And this is this Church Saint Paul speaks of, when he says, *That in a great house there are not only vessels of Gold and of Silver, but also of wood and of Earth, because that this Church is composed of good and of evil ones: 2 Tim. 2. 20. 3.* The Church signifies an Assembly of the Leaders of the church, which Iesus christ speaks of *Mat. 18. 17.* When there is a quarrel between two Brethren, he will have the party offended tell it to the Church, 4. The name Church is given to each particular Christian Assembly, which is a part of the Universal Visible Church, such in the time of the Apostles was the Churches of *Corinth*, of *Ephesus*, of *Rome*, &c. To whom S. Paul directs his Epistles.

Q. *What is meant by the Church of the Elect?*

A. It is the Assemble of all Believers that God hath Elected in Iesus Christ, of which some are glorified in Heaven, others are yet combating on the Earth, others are not yet born, or called to the Faith, but must be in their time, and subsist already in the counsel of God: of these Iesus Christ speaks *Ioh. 10. 16.* saying, *Other sheep have I which are not of this fold, they also, I must bring, and they shall hear my voice.*

Q. *Where doth the Word of God speak of this church of the Elect?*

A. The Apostle *Heb. 12. 23.* Calls it the Heavenly *Jerusalem*, the General Assembly and Church of the first born; It is this Church which S. Paul calls the Bodie of Christ, for Christ cannot have dead Members. *1 Cor. 12. 27 Eph. 4. 12. Col. 1. 24.* And the Spouse of Christ, *Eph. 5. 32.* For Christ cannot have Adulterers for his Spouse: S. Peter *1 Ephes. 2. 9.* Calls this Church, *A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People,*

Q. *What Church is spoken of in this Article of the Apostles Creed, I believe the Holy Catholick Church.*

A. Of the church of the Elect, for we believe things that are not seen, as the Apostle *Heb. 11. 1.* sayes, *Faith is the*

the Evidence of things not seen. And after those words believe the Holy Catholick Church, is put the communion of Saints in this Church, that the profane may be excluded.

Q. Why is this Church of the Elect said to be invisible since it is composed of men who are Visible?

A. Not only because the Glorified Saints are out of our sight, and that those who belong to the Election of God, and are not yet born, cannot be seen, but also because that though the Elect that live upon the Earth are visible men, yet it is not visible that they are Elected, God only knoweth who are his, 2 Tim. 2. 19.

Q. How understand you that out of the Church there is no Salvation?

A. First, Out of the church of the Elect none can be saved for they that have no communion with the Members of the Body, have none also with the Head, which is Christ, and which is the only name by which we can be saved. Secondly, Out of the communion of the Catholick Visible Church there is no Salvation, if there be not impossibility which cannot be overcome; as suppose some among the *Turks* and *Pagans* converted to Christ at the hour of death: but it is altogether necessary to Salvation when it is possible, to be joyned to some Assembly of Christians, and make profession of the Faith of Christ, for with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation, Rom. 10. 10. But this Maxim may not be understood of any particular Church, much less of the *Roman Church*, which is the most corrupted of all the Churches which call themselves Christian Churches.

S E C T. VII.

If the Church can err.

Quest. IS there any particular Church in the World to which God hath given this priviledge not to err, but to be infallible?

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A. There is none which hath this priviledge: The Church of *Israel*, who before the coming of Jesus Christ was the only Visible Church of God, hath erred, and fell many times into Idolatry in the *2 Chron. 15*. It is said that for a long season *Israel* had been without the true God, and without a teaching Priest and Without Law and the Prophets. *Isai. 56. 10*. Reproaches the Church of *Israel*, that their watch-men were all blind and ignorant, *Ezeck. 20. 7*. We may learn that the Church of *Israel* committed Idolatry in *Egypt*, did she not err in making of the Golden Calf, *Exod. 32*. And when *Judah* had as many gods as cities. *Jerm. 3. 28*. And in the time of Jesus Christ the Church of the *Jews* was infected with many Heresies, and with the evil Leaven of the Pharisees; and there is not to be found an example of any particular Church from the Apostles time till now, that hath persisted in there purity; and it was for good reason that *S. Paul* writting to the Church of *Rome*, bides her take heed lest she should be cut off for her incredulity, *Rom. 11. 21. 22*. For she hath fallen the most heavilie, and gone the furthest astray from the truth of all others.

Q. But if it be so that every particular church hath erred, and may err, then it follows that all the Church hath failed, and then what will become of the promise Jesus Christ made to his Church, That the Gates of Hell should never prevail against her? *Mat. 16. 28*.

A. Jesus Christ in that passage speaks not of any particular Church precisely, but of the Church of the Elect, & gives us assurance by these words, that all the machinations of the World and Satan shal never be able to hinder the Church from subsisting in the Earth, but that there shal be a company of Belivers which shal confess his Name, for the foundation of the Lord standeth sure, God knoweth who are his, *2 Tim. 2. 19*. And notwithstanding the corruption of the World, there is always reserved some who boweth not the knee before *Baal*, *1 Kings 19. 18*, And if it happen that some Church fall from the Truth,

God raiseth up another in whom he manifests his Knowledge.

Q What you say seems contrary to your received opinion, that the state of the Church hath been intorted?

A. We only understand by this the general condition of the Church in the west, which by reason of the Domination of the Pope, & the superstitions in the Roman Church hath been interrupted or greatly corrupted: but it follows not, that though there were not in the west pure particular Visible churches; that there was not in the East and other parts of the World.

Q But though each particular Church may err, yet general councils assembled in the Name of Iesus Christ cannot err for Iesus Christ hath promised that when two or three are gathered together in his Name he will be in the midst of them, Math. 18. 20.

A. I answer it cannot be affirmed with any certainty of Faith, that there hath been any council that hath not erred in some kind except that of the Apostles Acts 15. because they were immediately and infallably lead into all Truth as Iesus Christ promised, John 14. 26. The church of Israel assembled in council erred, having condemned Iesus Christ to death as a Blasphemer; Many that have named themselves general councils have manifestly erred, as that of Nice 2. Which commanded to worship Images upon pain of curse and Anathem, and that of Constance which took away the cup in the Sacrament from the people; though they grant that Iesus Christ had Instituted it, and the Primitive Church had practised otherwise: such councils though they say they are assembled in the Name of Iesus Christ, are not so since they combat his Doctrine.

Q. what call you then a council assembled in the Name of Iesus Christ.

A. These who being assembled by his Authority submit their decisions to his Holy word.

S E C T. VIII.

Of the marks of the True Church.

Quest. *BY* what mark know you the True church, since there are so many, and so different in their sentiments, and each of them pretending to be the true one?

A. By that which Iesus Christ gives us, *Iohn*, 10. 27. *My sheep hear my voice, and they follow me:* and chap. 8. 31. *If you continue in my word, then are you my disciples indeed.* That is then the true Church which is conform to the word of Iesus Christ, and obeys his voice.

Q. *But what say you to Antiquity?*

A. That it is a deceitful mark, untruth being little later then Truth: An error is not the truer because it is Ancient: Antiquity destitute of Truth is but an ancient error, as an Ancient Elegantly spoke, Iesus Christ said not, I am Custom, but I am the Truth, *Iohn* 14. The only Antiquity that we receive is the first Truth which we appeal for the condemnation of error, saying with Iesus Christ, *In the beginning it was not so.* Math. 19. 8.

Q. *What judgement make you of Succession in the Chair?*

A. That is also a false mark, for Hereticks may also make use of Antiquity, and Succession in the chair without Truth of a church by her Succession but upon the contrary of her Succession by the Truth she Teaches: The Pharisees in Moses chair corrupted the Law; and at this time the Doctors of the Roman church, in the pretended chair of S. Peter, combat his Doctrine.

A. *Visibility and splendor may not it be a mark of the true church?*

A. No, for the Word of God upon the contrary foretels crosses and afflictions to befall the church and there happens sometimes so much calamity to the church that she seems to be hidden, or to be vanished from the Earth, as when she was captive in Egypt and in Babylon, shut up in the Family of Abraham, and when many days passed in Israel without the True God, and without a Teaching

Priest, and without the Law. 2 Chron. 15. 3. And when Idolatry was publickly introduced into the Kingdom of *Juda*, and into the Temple of *Jerusalem*.

Q. But the Christian Church having received more authentic promises for extension and splendor, it is not likely to be invisible, and that city set on a Hill cannot be hidden. Matth. 5. 14.

A. It is true that by the calling of the *Gentiles*, the Christian Church is more extended than that of the Jews was, and there shall always be a Visible Christian Church in the World, but it is not necessary to a particular Church, being pure that it be Splendent and Visible: The seven thousand men that had not bowed their Knee to *Baal* were the true Church, though they appeared not in *Israel*, and since the Church of *Jerusalem*, ceased not to be the True Church, when *Revelation* 12. She was forced to fly into the wilderness to shun the persecution of the Jews, and *Rev.* 12. Wings are given to the Church that she might fly and hide her self in the Wilderness: And *chap.* 13. There is spoken of a time wherein all the Earth should Worship the Beast. Jesus Christ says, *Luke* 18. 8. When he shall come he shall find no Faith in the Earth; and they of the Church of *Rome* themselves, say that Antichrist will make the Sacrifice of the Mass to cease for three years & a half.

Q. May not perpetual duration be a Mark of the true Church?

A. No, because perpetual duration is a thing not known, but hoped for, and there is no particular Church that hath received any promise from God to endure for ever.

Q. But some will say, we wonder not that you reject the precedent marks, seeing it is two hundred years agoe only since you appeared in the World, so that cannot show your succession, nor where you were before Calvin and Luther.

A. We do not boast of our succession, but of our Truth; yet we prove sufficiently that our Religion is not new, but the first and most ancient, in making appear that we have the same Religion that Christ and his Apostles had, and being

being truth it self, by consequent it could not be interrupted, Truth being Eternal and immutable, and there must needs therefore alwayes have been some Church in the world, that hath made profession thereof; for the gates of hell cannot prevail against the Church. Those then that ask us, where our Religion was before *Luther* and *Calvin*, we will ask them where theirs was in the time of Christ and his Apostles; both of us begin the History of our Religion at that time.

Q. *May not multitude be a good mark of the true Church?*

A. Nor more than the rest, for it agrees better with a false than with a true Church, Jesus Christ commands us to enter in at the strait gate, for broad is the way that leadeth to destruction, and many there be which go in thereat, *Matth. 7. 13.* and *Luke. 12. 32.* He calls his Church the little flock, and *Exodus 23. 2.* We are forbidden to follow a multitude to do evil; in short multitude cannot be a good mark of the true Church, since *Pagans* and *Mahometans* are more in number than the Christians, and amongst the Christian Churches, the Hereticks are commonly more numerous than the Orthodox, as Christian Catholicks were fewer than the *Arians*.

Q. *What think you of Miracles?*

A. That we have reason to suspect that Mark, since Jesus Christ hath foretold us, *Mat. 24.* That false Christs and false Prophets shal arise, shewing great signs & wonders: and *S. Paul* foretels us, *2 Thess. 2. 9.* That the son of perdition will come with signs and lying wonders.

Q. *How know you that the Miracles of the Roman Church are lying wonders?*

A. First, Because they give Authority to lies, as worshipping of Images and Praying to Saints: Secondly, Because often they are not done in the Name of God and Jesus Christ, as the miracles of Jesus Christ and his Apostles but in the name of some Images or Saints. Thirdly, Because they are feigned inventions and contrivances to deceive the simple and credulous, and to keep them in
their

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their superstition, therefore they do them not in public before those they call Hereticks, to convert them, but secretly without witnesses.

Q. Hath the true church no Miracles?

A. Yes, Those of Iesus christ and his Apostles, which having sufficiently confirmed the Doctrine declared to us we have no need of new Miracles to give Authority thereto: An Evil and Adulterous Generation seeketh after sign. *Mat. 12. 39. and 16, 4.* Signs are not for them that believe, but for them that believe not, *1 Cor. 14, 22.*

Q. May the titles of catholick, and Holy of marks of the True church?

A. No, Because names are not essential properties, and Hereticall church may as well assume these Titles to the True one; besides the Title of catholick or Universal; can be no mark of any particular church.

Q. What think you of Union?

A. That it is not an absolute mark of the church, for it is found in false and Heretical churches which are well United, but Union in Faith, and conformity to the word of God, is a true mark of a church, but if destitute of truth it is only a conspiracy against God.

Q. What judgement make you of Holinesse?

A. That is the only right mark of the True church, provided that Holiness in Doctrine be understood as well in manners.

S E C T. IX.

Of our Separation from the Roman church.

Q. Why have you separated from the church of Rome?

A. Because our conscience would not suffer us to partake of her Errors and Superstitions, since we find not in her the only mark of the True church, which is conformity to the word of God, nor the pure Administration of the Sacraments.

Q. But ought not christian charity and the love of peace

make us bear with their errors? S. Paul tells us, that charity beareth all things, 1 Cor. 13. 7. And should the infirmities and faults of our brethren make us separate from them; and break the Union of the church by a Schism?

A. We must, bear with our Neighbours faults, but we must not consent to them; now we cannot continue in communion with an Heretical church, but we must consent to their Errors, 2 Cor. 6. 14. What Fellowship hath righteousness with unrighteousness, and what communion hath Light with Darkness & what agreement hath the Temple of God with Idols? And it were not just that to please our Neighbours we should defile our selves with their superstition? S. Paul recommends Truth to us as well as charity, and Ephes. 4. 3. he would have us to keep the Unity of the spirit in the bond of Peace.

Q. But may not our separation be justly accused of Schism?

A. No, for it is not absolutely separation which makes schism, but that which is the cause of separation; now our separation being upon a just account, cannot be called schism; for the Errors and superstitions of the Roman church made our separation necessary, for God having discovered them to us, by his word, we could not without bringing guilt upon our selves neglect that commandment of God, Revel. 18. 4. To come out of Babylon that ye be not partakers of her sins, and that ye receive not of her Plagues: besides it doth not become them to reproach us with our separation, and to accuse us of schism, since they first thrust us from amongst them by their Excommunications and all sorts of violence; and we may much more justly call them schismatics, they having so unworthily separated from Jesus Christ and his Apostles, and from the purity of his Doctrine by so many Heresies which they teach.

Q. Yet could you not for peace sake have dissembled, and contented your selves with distasting them in your hearts?

A. No, For God vomits out of his Mouth those that are

are like warm. *Revel. 3. 16.* And would have us to
 rise him as well in our bodies as in our spirits, which
 his, *1 Cor. 6. 20.* And that as we believe with the Heart
 unto Righteousness, we should with our mouth
 confession unto salvation, *Rom. 10. 10.*

S E C T. X.

Of the Head of the Church.

Q. *Who is the head of the Church.*

A. Jesus Christ only, for *S. Paul* says, *Eph. 4. 5.* There is one Lord, and one Faith; and *Chap. 1.* He says that God hath put all things under his feet, and gave him to be the Head over all things to the Church which is his Body: Now as Jesus Christ hath but one mystical Body viz. His Church, also this Body can have but one Head.

Q. *But hath not Jesus Christ established under him here upon Earth, to be the visible Head of the Church?*

A. No, for the word of God hath made no mention thereof, and *Eph. 4. 11.* *St Paul* reckoning up the offices in the Church, says, He gave some Apostles, and some Pastors, and teachers; but says nothing of this pretended Head, which should have been the first: And Jesus Christ forbids all Superiority of Authority amongst his disciples *Luke 22. 25. 26.* The Kings of the earth exercise Lordship over them, but ye shall not be so: and *Mat. 23. 8.* Be ye not called Rabby, for one is your Master even Christ, and ye are brethren.

Q. *It would seem that Jesus Christ looked on S. Peter as Head, Ordinarily he is first named in the Gospel, and *Mat. 16. 18.* Jesus Christ says to him. Thou art Peter and upon this Rock I will build my Church.*

A. His being named first doth not import any superiority of Authority or Jurisdiction, but of honour and order because of his Age or Gifts; and when Jesus Christ says upon this Rock will I build my Church; he had regard to the person of *S. Peter*, but to his Doctrine,

confession he had made in the name of the other Apostles, saying, *Thou Christ art the Son of the living God*, and in this consideration, not only *Peter*, but the rest of the Apostles are called the Foundation of the church, as we are taught by *S. Paul*, *Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.*

Q. *But Jesus Christ in the same place promises to give him the Keys of the Kingdom of Heaven, and that whosoever he shall bind on Earth, shall be bound in Heaven?*

A. In those words he gives no Authority to *S. Peter*, which he gives not to the other Apostles, to whom also he hath given the Keys, and the power of binding & loosing, and of remitting and retaining sins, *Ioh. 20. 21. As my Father hath sent me, so send I you, v. 23. whosoever sins ye remit they are remitted.* But supposing it were as true as it is false, that Jesus Christ did in this passage establish *Peter* Visible Head of the church, it would not follow that the bishops of *Rome* are his successors in that Office, since we find no warrant for it in the scripture, neither hath the other Apostles had any successors in their Offices as Apostles.

Q. *But since the death of Jesus Christ, and his ascension, did not the Apostles acknowledge S. Peter for their head?*

A. No, on the contrary *Acts 8. 14. The Apostles; send him with John, to Preach the Gospel in Samaria, and S. Paul sayes, 2 Cor. 11. 15. That he esteemeth not himself whit behind the very chiefest Apostles, and Gal. 2. 9. Naming James before Peter, he says James, Peter, & Ioh. 13. 26. gave him the right hand of Fellowship, and proves at length in the same place, that he was not called to be an Apostle by any but by Jesus Christ, alone, and 1 Cor. 12. 13. He reproves those amongst the *Corinthians* that would choose to themselves any other Head, or Patron but Jesus Christ: every one of you says, I am of Paul, and I of Apollo, and I Cephas, and I of Christ: Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? To acknowledge then another Head than Christ, is to divide Christ. Neither can we acknowledge any other head but he who was crucified for us, and in*

whose Name we are Baptized. S. Peter himself takes no other Title in his Epistles but that of Apostle and Elder, and speaks to the Pastors of the church, not as having Authority over them, but as their companion in service, 1 Pet. 51. *The Elders that are among you I exhort, who am also an Elder,*

S E C T. XI.

Of the Invocation of Saints.

Q. *MUST we pray to Saints.*

A. No, Because we have neither command nor Example in the word of God for it; and when the Apostles desired Jesus Christ to teach them to Pray, he enjoins them to pray to God only, *Luke 11. 2.* When you Pray, say, *Our Father which art in Heaven, &c.* Now that which is without the word of God, is without Faith, *Rom. 10. 17.* *Faith cometh by hearing, and hearing by the word of God.* It is then a sin to Pray unto saints; since it is to Pray without Faith, which is required in Prayer, *James 1. 6.* *Let him ask in Faith nothing wavering.*

Q. *But is not Praying to saints expressly forbidden in the word of God?*

A. Yes, For God hath commanded us to adore and serve him only, *Mat. 4. 10.* *Thou shalt worship the Lord thy God, and him only shalt thou serve:* Now praying is one of the chief and principal Acts of Religious Worship & Service, and S. Paul teaches us that we cannot call on those we do not believe in, *Rom. 10. 14.* *How shall they call on him in whom they have not believed?* Then we are not to Pray to saints, since it is not lawful to put our confidence in them, for God declares them cursed that put their trust in man. *Term. 17. 5,* *Cursed be the man that trusteth in man.*

Q. *It is true we are to serve God, only with the service of Latria, but may we not serve the saints with the service of Dulia?*

A. The Word of God admits not of this distinction and *Gal. 4. 8.* St. Paul condemns the Pagans, that they give service of Dulia to those which by Nature were no gods.

Now however excellent the saints are, yet they are not by Nature gods.

Q. But why may we not as well pray to the Saints in Heaven, as we desire the prayers of Believers here on Earth?

A. Because we cannot pray to saints which are at such great distance from us, and have not ears to hear our voice, but we must acknowledge them to be searchers of our hearts, and to know the intended thoughts of our souls, which is to attribute to the creature that which is only due to the Creator 2 Chron. 6. 30. For thou only knowest the hearts of the Children of men.

Q. It is true there is none but God that can immediately know the hearts of men, but saints may know them when God reveals them to them, as he did to Elisha, what his servant Gehazi did to Nahaman, 2. Kings 5. 26.

A. I grant God can do it, but it is not sufficient to Pray in Faith, that we be assured of the power of God, but likewise of his will, but we are so far from having ground to believe that God will reveal the Prayers of men here below, to the saints in Heaven, that on the contrary the scripture tells, Eccles. 9. 5. 6 That they have no more portion for ever in any thing that is done under the Sun: and therefore *Elijah* bids *Elisha* ask what he would, before he was taken away, 2 Kings 2. 9 Presupposing that it would be in vain to ask him any thing after: and God having extraordinarily made a Revelation of this kind to one of his Prophets, to give Authority to his Ministry, cannot be drawn into a general consequence for all Saints.

Q. Nevertheless it would seem that seeing God who knoweth all things, they should see all things in God, as in a glass?

A. That doth not follow, for the Angels who see the face of God, know not the time of the day of Judgment, Mat 24. 36 And if they who see God should see all that God seeth, and knoweth, they would become gods seeing that they would have infinit knowledge: Saints see nothing in God but what is necessary to make them happy.

Q. Yet Jesus Christ says, Luke 15. 7. That there is greater joy in heaven over a sinner that repenteth; then Saints must

know the repentance of sinners, and consequently their thoughts and inclinations?

A. Jesus Christ speaks not of Saints but of Angels, he explains himself, vers. 10. saying, *There is joy in the presence of the Angels of God over one sinner that repenteth.* Now we need not wonder that the Angels have some knowledge of mens Repentance, since they are sent hither for that end, as the Apostle tells us, Heb. 1. 14. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of Salvation.*

Q. But what say you of the Letter Elija writ to Ioram after he was taken up into Heaven? 1 Chr. 21. 12.

A. That Elija writ not that Letter after he was taken up, but before, having writ it by a Spirit of Prophecy, & left it on the Earth, and so was given afterwards to Ioram by some Prophets to whom *Elijah* had committed it.

Q. Nevertheless, glorified saints must have some knowledge of the condition of Believers here on Earth, since they take care for their Salvation: and S. Peter promises to believers, 2 Epist. 1. 15. That after his death he would endeavour that they might remember the things that he had taught them.

A. This passage is not well and rightly Translated for St. Peter says not that he will endeavour after his death that Believers should remember those things; but, that they should remember them after his death.

Q. At least it is lawful to serve and pray to Angels which assist us, and are near to us?

A. Not at all, for Rev. 22. 9. and 19. 10. St. John was going to Worship the Angel, and the Angel rebuked him and took him up, saying, *See thou do it not, I am thy fellow servant, worship God;* And St. Paul rejects worshipping of Angels, as Superstitious, Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen.*

Q. Yet we see that under the Old Testament Believers have often worshipped Angels, and prayed to them; Abraham bowed himself towards the ground before them: and

little after, Lot, Gen. 18. and 19.

A. I Answer, *Abraham* and *Lot*, did not think they were Angels, but men that were strangers, for whom they make ready Meat, therefore this homage was only civil, and according to the *Eastern* custom when they meet one another: but when they knew one of them was the Lord, they Worshipped him; & prayed to him likewise as God.

Q. *What think you of this passage in Gen. 48. 16. When Jacob dying, blesses after this manner the children of Joseph; The Angel which redeemed me from all evils, bless the lads, and let my name be named on them, and the names of my Fathers, Abraham and Isaac; for it would seem that in this passage Jacob prays to an Angel, and that he would have the children of Joseph pray to Abraham and Isaac?*

A. I answer, This was no created Angel, but Jesus Christ. whom *Malachy* calls the Angel of the covenant, Chap. 3. 1. And one of those that appeared to *Abraham* and *Lot*, who is oftentimes in the 18. and 19. Chap. of *Genesis*, called the Lord, and he with whom *Jacob* wrestled: *Hos. 12. 3. 4.* The Prophets says, *Jacob by his strength had power with God, yea, he had power over the Angel and prevailed; and Jacob's desiring that his name, and the names of his Fathers should be named on the children of Joseph,* is not that he would have them to pray to him and his Fathers, but that the children of *Joseph*, to wit, *Ephraim* & *Manasseh* should be called by his name, as children of *Jacob*, & be partakers with them, as two different Tribes, which was observed when the Land of *Canaan* was divided? But besides this, it is vain for the Doctors of the *Roman* church to alleadge passages out of the Old Testament, for the invocation of Saints, since they think that the saints were shut up in the Limboes of the Fathers, and did not then see the face of God, which is the principal ground they have for their Invocation of Saints.

S E C T. XII.

Of the Intercession of Saints.

Q. *WE* being miserable sinners, how can we draw near to the Divine Majesty, if we do not imploy some of Gods

Gods friends for Mediators, as when we will speak to the Kings, we address our selves to some of his Favourits?

A. I grant we dare not approach to God, but by a Mediator, but we need not for that end employ Saints; for if we have sinned, we have an Advocate with the Father, even Iesus Christ the righteous, 1 John 2. 1. And Iesus Christ sayes, John 14. 6. *I am the way, the Truth, and the Life, no man cometh to the Father, but by me.*

Q. But may not Saints and Angels be also Mediators?

A. No, For, St. Paul sayes, 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Iesus Christ.*

Q. This passage seems to be altered, for in the Greek it is There is one Mediator, and not one only Mediator?

A. The Greek word as in this context signifies one only, as also Eph. 4. 4. 5. 6. And they of the Roman Church in the *Louvian* Version, have turned it so, in the next Chapter, verse. 2. That a Bishop must be the Husband of one Wife, they have it of one only, and it is clear that in that place it should be taken so, for the Apostle would have us to understand that there is one Mediator as there is one God: now there is but one only God, there is therefore also but one only Mediator,

Q. It is true there is but one Mediator for redemption, there may be more for intercession?

A. Not as intercessor is to be understood in this question for one who can procure us the favour of God by his own merit and intercession, and so those of the Roman Church understand the Word when they pray God in the Mass to hear them for the Merits of the Saints, whose Relics are under the Altar,? Now there can be no such intercession, but Iesus Christ only, who alone hath reconciled us to God by his blood, and the only Advocate and Propitiation for our sins, 1 John. 2. 2. And it is in this belief that God accepted us. Eph. 1. 6.

Q. Why many not glorified Saints pray to God in heaven for us, as well as Believers pray for one another on the earth? have they less knowledge & charity in heaven, then they on earth?

A. Glor

A. Glorified Saints may pray for the church in general, but not for particular believers; not for want of charity, but for want of knowledge of the persons and their necessities; for though their knowledge be much more perfect, because of their seeing God, yet have they no more communication with believers here on earth; as it hath been said before, that they have no more portion for ever in any thing that is done under the Sun.

Q. But it is not expedient at least to make use of the intercession of Saints to go to Iesus Christ for us?

A. No, for he commands us to come to himself, *Mat. 11. 28. Come unto me all ye that labour and are heavy laden.*

S E C T. XIII.

Of Images.

Q. *Is it not lawful to make Images of God?*

A. No, for the Prophet *Isaiah* sheweth us that God cannot be represented, *Chap. 40. vers. 18, To whom will ye liken God, or what likeness will ye compare unto him! And Deut. 4. 15. Moses speaketh to the Israelits, saying, Take ye heed unto your selves, for we saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire: 16. Lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male or female.*

Q. Nevertheless God hath often appeared to believers under the Old Testament in humane shape as to Abraham, and Lot, *Gen. 18, and 19.*

A. Extraordinary appearances of God are not to be the Rule of our Actions, but his commands: And though GOD appeared in Humane Likeness, yet the Church of *Israel*, never made any such Representation of him.

Q. *Is it lawful to make Images of Saints, and give to them any Religious Worship or Honour?*

A. No, For God hath forbidden us to bow down before any Image whatsoever, in his second commandment, *Thou shalt not make unto thee any graven Image, nor the likeness of any thing that is in heaven above, or in the earth be-*

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neath. Thou shalt not bow down to them, nor serve them.

Q. This word should be translated Idol, and not Image, for God forbids, there only the Pagan Idols, which did represent false gods, and not Images of Saints?

A. Images both of Saints and Angels are forbidden, for he forbiddeth to make any likeness of any thing that is in Heaven.

Q. Why then did God command to put Cherubims upon the Ark, and in the Tabernacle, which did represent Angels?

A. That was a command of the ceremonial Law, which since hath been abolished by Jesus Christ, but the forbidding to Worship Images, is a command of the Moral Law, which is eternal, and indispensible, Besides, they were not put there to be Worshipped by the people, for there were two Vails between the people and them, so that the people could not see them: and there was moreover, an express command to make Cherubims, whereas there was none to make Images of Saints; and to put them into the Church.

Q. Is it lawful to worship the Relicks of Saints?

A. No, We should have a respect unto the Sepulchres of the Saints and Martyrs, since their Bodies have been in the Temples of the Holy Ghost; but to give them any religious worship, is to leave the leaving God to serve Idols. And God hid the body of Moses, lest the people of Israel should have committed Idolatry with it, Deut. 34. 6.

S E C T. XIV.

Concerning Praying for the Dead.

Q. Must we pray for the Dead?

A. No, Because we have neither command nor an example in the word of God? and since the scripture speaks only of two places, Heaven for the Righteous & Hell for the Wicked, our prayers cannot draw the wicked out of Hell, for their Torments are to be Eternal, nor can they add to the happiness of those in Heaven, because it is already complete.

Q. Yet we have an Example in the Twelfth Chapter of the Second Book of the Maccabees, where Iuda and his men pray

prayed for their Brethren which were slain, and under whose Garments were things consecrated to Idols, that their sin might be pardoned?

A. This Book is not Canonical, nor was ever acknowledged as such by the Church of the Jews, and there were many Superstitions slidden in among the Jews in the time of the *Maccabees*: so their practice cannot be an Example, to be followed: neither did they pray that they might be delivered out of Purgatory, but that they might be happy in the Resurrection, as it appears from *Vers. 44.*

SECT. XV.

Of Purgatory.

Q. *Do you believe that after this life the souls of all Believers go to the fire of Purgatory for many years to be tormented; that they may be purged and cleansed from their sins?*

A. No, For the Scripture speaking of the condition of Believers after this Life, Tells us, *Isai. 57. 1. That the Righteous is taken away from the evil to come, and shall enter into peace; and Rev. 14. 13. That blessed are the dead that die in the Lord, from henceforth, yea, said the spirit, that they may rest from their labours, and their works do follow them. And Ecel. 12. 7. Then shall the dust return to the earth as it was, and the spirit shal return unto God who gave it. And 2 Cor. 5. 1. That if our Earthly house of this Tabernacle were dissolved, we have a Building of God, an house not made with hands, eternal in the Heavens. Likewise, Jesus Christ by the Parable, Luke 16. of Dives and Lazarus Teacheth us, That Believers after death are carried into Abrahams bosom, where they are comforted; and at his death he says to the converted Thief, This day thou shalt be with me in Paradise, Luk. 22. 43. and St. Paul, 2 Tim. 4. 7. 8. Promises to himself, That having kept the faith; and fought the good fight, he should receive the crown of righteousness: and the spirit of Christ says to believers, Rev. 2. 10. Be faithful unto death, and I will give thee a crown of life: In a word, Jesus Christ, John 5. 24. saith That he that believeth on him, shal never enter into condem-*

condemnation, but is passed from death unto life: And *Paul*, *Rom. 8. 1.* says, *There is no condemnation to them that are in Christ Jesus*: Then certainly neither in this life nor in that which is to come, is there any condemnation to them; It must then be much rashness to condemn them whom God hath justified, and to think that God taketh pleasure to punish his children many thousands of years for sins already pardoned, and for which he hath made full satisfaction by the Death of his Son, our Saviour.

Q. But since the Scripture tells us, Rev. 21. 17. That no unclean thing shall enter into the holy City; Is it necessary that souls so much infected with sin, should be purged with fire, that they might be presented pure and holy unto God?

A. In this passage of the Revelations God speaketh of wicked persons, and not of Believers, such as Traitors and Adulterers, who committed abomination and falsehood, and who entered not into the City of God Rev. 21. 15. And it is not material fire that cleanses the soul, but the blood of Iesus Christ that cleanseth us from all sin 1 John 1. 7. For by vertue of his blood our sins are blotted out: We are also cleansed by the holy Ghost in regeneration and Sanctification: Such were some of you, but ye were washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God, 1 Cor. 6. 11.

Q. Have Believers no need then to be purged after death?

A. No, For God hath in this life freely forgiven all our sins, Col. 2. 13. Neither is there any place for Repentance and Amendment after this Life, and where the tree falleth there it shall be, Eccles. 11. 3.

Q. What do you understand then by the fire S. Paul speaks of 1 Cor. 3. 15. That the fire shall try every mans work, what sort it is?

A. I understand the Word of God, by which all Doctrines are to be Tryed, for the Apostle in that place speaks of the Doctrine of the Gospel, as of a Building, whose foundation is in Iesus Christ, and upon which Pastors have builded some Gold, Silver and precious stones, that

ood and solid Doctrines; and others, Wood, Hay and stubble, that is light and curious Doctrine, which will perish, and vanish away when they are examined by the Word of God; as wood, hay, and stubble in the fire is burned, and turned to smoak.

Q. Doth not that saying of St. Paul, 1 Cor. 15. 29. What shall they do which are baptized for the dead, if the dead be not, imply a purgatory?

A. This passage cannot prove Purgatory, for it is only the Resurrection that the Apostle considers. Many Learned Men in the Church have thought that St. Paul speaks of certain Hereticks, who denied the Resurrection of Jesus Christ, and yet when any of them dyed without Baptism, baptized some others for the dead, and in their name, fearing that they should be punished for dying without Baptism.

Q. But Iesus Christ sayes in Mat. 12. 32. That the sin against the holy Ghost shall not be forgiven, neither in this world, or in the world to come; there must then be a world to come, in which sins are forgiven and punished?

A. These words, shall not be forgiven, signifie only that it shall be punished in this world, and in that which is to come: as Saint Mark explains it Chapters 3. 29. He that blasphemeth against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation: Also by the world to come may be understood the day of Judgement, in which the Scriptures tell us sins shall be forgiven and punished; because then shall be publicly pronounced the sentence of condemnation, or of Absolution, according as St. Paul prayed for Onesiphorus, That he might find mercy of the Lord in that day, 2 Tim. 1. 18. Because then mercy or punishment would be manifested.

S E C T. XVI.

Of humane Satisfaction.

Q. Can men satisfie the Justice of God for their sins by works of Penitence, as Fasting, Alms, Stripes, and such like?

A. No, For they are imperfect, and to think that any Suffering

Suffering and pains, but those of Jesus Christ, can reconcile us to God, is to esteem the blood of Jesus Christ his sufferings, superfluous and unprofitable, for God is not two payments for one debt, and the scripture tells Col. 2. 13. 14. *That God hath freely forgiven all our passes, in blotting out the hand Writting of Ordinances was against us, Nailing it to his cross.* And this word fully, excludes all satisfaction on our part, for as S. Paul Rom. 11. 6. sayes, *If by Grace; then it is not by works.*

Q. But they will tell you that they hold those penitential works Satisfactory only by vertue of the death of Christ?

*A. These things are contradictory, for Jesus Christ is dead, that we should not be obliged to make satisfaction of ourselves, and to pay that debt which it was impossible for us to pay; and the Apostle, Heb. 1. 3. tells us, *That he hath by himself purged our sins, and not by our making satisfaction.**

Q. God hath indeed freed us from the guilt of our sins, for Jesus Christs sake, but not from all the punishment of them?

A. This is an absurd evasion; for the forgiving of sin, is nothing else but the not punishing of it: and when we desire That God would forgive our sins, as we forgive those that trespass against us, We pray That God would not inflict the punishment that we deserve for our sins, more than we seek to revenge the wrongs done unto us.

Q. Yet God often inflicts punishments after he hath pardoned sins, as he did upon David, after having signified him that his Adultery and Murder were pardoned 2 Sam. 12. 10. 14.

*A. Such punishments God inflicts for to humble and correct his children, but not to satisfy his justice, and rather effects of Love and Mercy, than of justice, for Eliphaz sayes to Iob, *Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty,* Iob 5. 17.*

Q. What think you of stripes and Pilgrimages, and voluntary works, by which the Roman church think make satisfaction to the Justice of God.

A. Not only that they cannot satisfy Gods Justice,

they deserve punishment, because they are Superstitious Traditions of men, and of which it shall be said, who hath required these things at your hands?

Q. What say you to the counsel that Daniel gave Nebuchadnezzar, to redeem his sins by alms? Dan. 4. 27.

A. That he doth not mean that the Alms of Nebuchadnezzar could be the price of his Redemption, but that he should change his life in the presence of God, and make the time spent in injustice, and extortions. by serious amendment of life, and giving liberally alms to the poor, that in so doing, God would be propitious to him; so according to his mercy to repenting sinners hath promised Ezech. 18. 21. 22. That if the wicked turn from sins, they shall not be mentioned unto him, and the word Translated by some, Redeem, signifies to Break, to tear, and undo what hath been done.

Q. If by our works we cannot make satisfaction for ourselves, then we can far less do it for others?

A. That is certain. therefore the Apostle, Gal. 6. 5. Tells That every man shall bear his own burden, and 2 Cor. 10. That we must all appear before the Judgement Seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.

Q. Yet Col. 1. 24. Saint Paul tells us, That he fills up which is behind of the afflictions of Christ in his Flesh, for bodys sake, which is the Church?

A. St. Paul saying for his Body which is the Church answers this objection, for this shews us, that besides Jesus Christs Natural Body, whose sufferings were accomplished on the cross, when he said it is finished, John 19. 30. hath, a Mystical Body, viz. The church whose afflictions and sufferings are called sufferings of Christ, because of the near union with Christ: who looks upon that which is done to any of his, as done to himself, Matth. 25. 40. and who cryed from heaven to Saul, who persecuted the churches, Acts 9. 41. Saul, Saul, why persecutest thou me? Paul saying That he suffered for his Body which is the Church, doth not mean for her Redemption, but for her people and edification.

S E C T. XVII.

If the Sufferings of Christ were accomplished on the Cross

Q. *Your sayings that the Sufferings of Jesus Christ were accomplished on the cross, seems to contradict that which they say you teach of Christs descending into hell, and that the Soul of Jesus Christ did locally descend into hell after death, and was tormented with the devil till his Resurrection?*

A. This accusation is an impudent calumny invented by the Monks to make us odious to the people; for on the contrary, we have alwayes Taught, that the sufferings of Jesus Christ were finished in his death: and we overthrow the doctrine of Purgatory, and of Limbo's, and Christs local descent into hell, by his own words to the converted Thief upon the cross, *Luke 23. 43. This day thou shalt be with me in Paradise*, which words shew that his soul was with our Saviour in Paradise that same day.

Q. *What hath given occasion to this calumny?*

A. An Evangelical Doctrine plainly taught in the word of God, that Jesus Christ suffer'd not only in his Body but likewise in his Soul, having been extremely afflicted and grieved therein, which made him sweat drops of blood *Luke 22. 44.* and to say, *Mat. 26. 38. My soul exceeding sorrowful even unto death*, and upon the cross *why hast thou forsaken me, Mat. 27. 46.* Which also was necessary for our Redemption, for he being the Redeemer of our souls, as well as of our bodies, it was necessary he should suffer for us in his Soul, as well as in his Body.

Q. *Yet it will seem no calumny to say, That you Teach that Iesus hath been damned, for these words are found in one of your Catechisms, viz in the French Section 10. How can Iesus be in such damnation?*

A. The Author of that *Catechism*, by that word damnation, meaneth nothing but condemnation, according to the primitive signification of the word, and the word (*such*) which is added to that of damnation, justifies that; for being a relative word, it must needs

the damnation spoken of before, which is such as all Christians grant Jesus Christ hath suffered. (*viz.*) That he took the Cup of the Wrath of God for Sin, and suffered the Punishment that Sinners had merited; and afterwards the same Author explains himself so clearly, that without much Malice he cannot be accused of teaching that Jesus Christ suffered the Punishment of the damned Hell with the Devils; For he put this difference between Jesus Christs Suffering and the Wicked's sufferings, that the Wicked continued therein, but that the Anguish which Christ suffered was but a sting for to prick him, and that the wicked despair, and are angry against God, and blaspheme him: whereas Jesus Christ never ceased to be always in God in the midst of his distress.

S E C T. XVIII

Of Pilgrimage.

Is it lawful to go in Devotion to the Images and Relicks of Saints to be cured of any Distemper, or for good success in our undertaking?

A. No, For this is to leave the Creator, and go to the creature, whereas we ought to have recourse to God on-
ly for Grace, to help us in time of need, *Heb 4. 16* And the mercy of God being extended to all Nations, he is more accessible in one place than in another, as Christ shewed to the Samaritans upon the contest between them & Jews about the place of worship, which the one would have to be in Jerusalem, the others in Mount Garizim, *John 4. 21. 23.* *Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father but the true worshippers shall worship the Father in spirit and in truth.*

S E C T. XIX.

Of Monkish Vows, and first of that of a Single Life.

May one lawfully Vow a single life to God.

A. No, for a single life is only fit for those that have

have the gift of continence; for those that have
 God commands to Marry, 1 Cor. 7. 9. If they cannot
 tain let them marry; for it is better to marry than to

-Q. But may not perpetual continency be Vowed to God?

A. No, For it is the gift of God, and not in our power.

S. Paul speaking of this gift 1 Cor. 7. 7. says, I would that all men were even as I my self, but every man has his proper gift of God, one after this manner, another after that.

Q. Who are then they that make themselves Eunuchs for the Kingdom of Heaven? Mat. 19. 12.

A. Those that finding that God hath granted them this gift, have taken up a firm resolution in themselves to abstain from Marriage, that they may serve God with liberty and less distraction; but Jesus Christ himself says in the same place that all men cannot receive this saying, Mat. 19. 11.

Q. Yes S. Paul condemns widows, who having consecrated themselves to the service of the church, would afterwards Marry. 1 Tim. 5. 12. Having damnation because they cast off their first faith.

A. S. Paul condemns them, because by marrying they make themselves uneapable of fulfilling their promise to serve the church, and not for their marrying, and therefore at least they should be obliged to quit their Office, and so to violate their Faith by marrying, he forbids to receive any more to that number under threescore, and commands you to bid the Widows to marry, saying, I will therefore that the younger women marry, 1 Tim. 5. 14.

Q. Is this command in the 1 Cor. 7. 9. If they cannot contain let them marry; made to Ministers and Ecclesiastical persons as well as to other people?

A. Yes, For Ministers are much obliged to obey God as others: and therefore Ecclesiastical persons under the Law did marry, both Priests, and Prophets: and under the Gospel, S. Peter was married and Philip the Evangelist, S. Mat. 8. 14. Acts 21. 9. And S. Paul 1 Cor. 9. Tells, that he had power to lead about a Sister, as well as other Apostles and Brethren of the Lord.

phas : And *1 Tim.* 3. 2. He would have a Bishop to be Husband of one Wife, and therefore speaking of them that forbid marriage, he calls them seducing Spirit, teaching Doctrines of Devils, *1 Tim.* 4. 1. 2, 3.

S E C T. XX.

Of Vowing Poverty.

Quest. *IS it lawful to vow Poverty to God, and quit our Goods to shut our selves up the rest of our days in a Nunner, and beg our Bread from door to door?*

A. No, Jesus Christ indeed Commands us to quit joyfully our Goods, Wives, and Houses, for to follow him when we cannot keep them without dissembling or abandoning the Truth, but he commands us not to beg. But the contrary would have us, *Gen.* 3. 19. To eat our bread in the sweat of our faces; and *1 Tim.* 6. 18. That the Rich should be rich in good Works, ready to distribute, willing to communicate; and *Eph.* 4. 28. The Apostle would have us to labor, working with our hands the things that are Good, that we may have to give to him that needeth.

Q. Yet Jesus Christ commandeth the young man, *Mat.* 19. 21. To sell what he had, and to give to the poor.

A. Jesus Christ commandeth this young man to do it that he might make manifest his covetousness, & to show that he loved not God with all his heart, as he had boasted, *Luke* 14. 26. But he commandeth not others to do it.

S E C T. XXI.

Of Vowing Obedience.

Quest. *IS it lawful to vow a blind Obedience without contradiction to a Superior?*

A. No, For God only hath sovereign power over our consciences: *1 Cor.* 7. 23. Ye are bought with a price, be ye servants of men.

Q. What think you of the Vows of Children that without consent, and against the will of their parents, and superiors put themselves into Monasteries?

A. That they are void, for the scripture tells us, *Num.*

30. 5. That if a Father disallow the Vows of a child in his house, they shal not stand; and they that allow Vows, make void the commandment of God, Honour thy Father and thy Mother, by their Tradition, as Jesus Christ chargeth the *Pharasees*, Mat. 15. 6.

S E C T. XXII. Of Lawful Vows.

Q. *What is requisite in lawful vows?*

A. First, That they be made to God only and not to creatures, *Psal.* 76. 11. *Psal.* 50. 14. Offer unto God thanksgiving, and pay thy Vows unto the most high. Secondly, That the things vowed be lawful and good. There was a wicked vow of the Jews; not to eat nor drink, if they had killed *Paul*, *Acts* 23. 12. Thirdly, That it be not rash, as *Ieptha's* was, to sacrifice the first thing that should meet him after his Victory, *Judg.* 11. 31. and *Finnegans*, *Mat.* 14. 7. Fourthly, That the thing vowed be our own, and that it be in our power to fulfil it.

Q. *Are unlawful and Wicked Vows to be kept?*

A. No, For a wicked and rash Vow ought not to make us violate our first vow in Baptism, to obey the commandments of God; and the keeping and fulfilling such vows is as great or greater crime than the making of them.

S E C T. XXIII.

Concerning Fasts.

Q. *What think you is this to be blamed in the Roman Fasts?*

A. Four things chiefly. 1. Their making them consist in distinction of meats, and not in abstinence from meat. 2. Their ordering them precisely at a certain time of the year, without respect to the fittest time, in which we ought particularly to humble our selves before God. 3. Their being become Superstitious, and being imposed with as much or more rigour than the commandment of God. 4. And above all, the believing that they merit Eternal Salvation in observing of them.

Q. *Are such Fasts condemned in the word of God?*

A. Yes, for *S. Paul* forbids us to make any distinction of meats, *2 Cor. 10. 25.* Whatsoever is sold in the shambles that eat, asking no question for conscience sake. And our Lord *Jesus Christ* tells us, *Mat. 15. 11.* Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man. And *Cor. 8. 8.* Meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we any worse. And *Rom. 14. 17.* The Kingdom of God is not in meat nor drink, but righteousness and peace and joy in the holy Ghost. And above all the Apostle speaks very expressly, *Col. 2. 16.* Let no man judge you in meat or drink. And *1 Tim. 4. 3.* he says, that they are seducing spirits, teaching doctrines of devils, who command to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth.

Q. *It may be answered to these passages, that in them S. Paul condemns two sorts of persons, First. Those who under the Gospel would oblige Christians to observe the Ordinances of the Law, touching the distinction of meats, which they ought not any more to observe because they were shadows of things to come, but the body is of Christ, Colos. 2. 17. And Secondly, Those who looked on some meats to be polluted by Nature, as some Heriticks have done; but these passages do not seem to condemn those who in some certain times ordained abstinence from some sorts of meats to humble and subdue the flesh.*

A. To the first I Answer, that if *S. Paul Colos. 2. 20.* would not have us to obey the Ordinances of the Law about the distinction of meat, because we are dead with Christ, though they were ceremonies instituted of God, much less are we obliged, seeing we are dead with Christ, to observe New ordinances, which are but inventions of men, for we ought to stand fast in the Liberty wherewith Christ hath made us free, and not be intangled again with the Yoke of Bondage, *Gal. 5. 1.* And Secondly, in that passage of *S. Paul, 1 Tim. 4.* Where he calls them se-

ducing spirits, that teach to abstain from meats that hath created to be received with thanks giving of which believe the Truth; he speaketh in the general out any restriction: and *Colos. 2. 22. 23.* He commands them that say, Touch not, Taste not, Handle not, that such things had a shew of wisdom in will-worship Humility, and neglecting of the Body, not in any hurt to satisfying of the flesh: Now the forbidding to eat upon certain days, must be of these kind of Ordinances.

Q. Do you blame all manner of Fasts?

A. No, for though Fasting of it self be an indifferent thing, yet it becomes profitable and good when supererogation and the opinion of Merit is separated from it, when it is employed to subdue the flesh and humble the minde, to help forward Repentance, and to excite zeal to Prayer, and therefore the Scripture ordinarily joyns Prayer and Fasting together, *Mat. 17. 21.* Iesus Christ said that There is a kind of devils that goeth not out but by prayer and fasting: And *1 Cor. 7. 5.* S. Paul would bid the Husband and the Wife to separate themselves for a time to give themselves to Fasting and prayers.

Q. When is Fasting requisite?

A. First, In time of Affliction, either publick or private for extraordinary Humiliation before God, in such a time as is needful as in *Joel 2. 15.* When the Church was in distress they were commanded to Blow the Trumpet in Sanctification, sanctifie a Fast, call a solemn Assembly. Secondly, when it is necessary to make Request by prayer to obtain something of importance for the Church, and to obtain a Blessing upon their Ministry, *Acts 14. 26;* And besides the publick Fasts, every one ought to fast and to implore the Mercy of God for their Falls, and for his assistance in dangers for to prepare them better for the sacrament of Lords Supper.

SECT. XXIV.

Of Holy Days.

Q. What do you blame in the Church of Roms for their days or fasts.

A.

A. First, That it is a departing from the Liberty that God hath given us in the fourth commandment, Six days shalt thou labour. Secondly, By them the Yoke is again put upon the Christians, which Iesus Christ delivered us from by his death, as heavy or heavier then it was upon the Jews: Whereas *S. Paul* commands, *Colos. 2. 16. 17.* Let no man judge you in meat or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath day, which are a shadow of things to come but the Body is of Christ. Thirdly, That they are dedicated to the Saints. Fifthly, That the Observation is required as a thing as necessary as the Observation of the Lords Day. Sixthly, That they think they merit salvation by the Observation of them.

Q. *Are you then against all Holy Dayes, except the Sabbath day.*

A. Believers. may profitably assemble themselves together on other days as well as on the Sabbath day, to celebrate the Memory of single Deliverances that we have received from God by Iesus Christ, by Prayers and Thanksgiving, and Meditation on the word, to give thanks for extraordinary deliverance, or for publick humiliation, provided that these days be celebrated without superstition, and without scruple of conscience and without an opinion of any particular holiness in that day, or merit in its celebration.

S E C T. XXV.

Of the Providence of God.

Quest. *Doth any thing happen in the World that is not ordered by the wise Providence of God?*

A. No, For a sparrow falleth not to the ground without the will of your Father which is in Heaven, and the very hairs of your head are all numbred, *Mat 10. 29.*

Q. *Do Evils come to pass by His will and permission?*

A. Yes, For if he would not have them to come he is Almighty, and could hinder them; *Amos. 3. 6.* Shal there be evil in the City, and the Lord hath not done it? Doth not Evil and good proceed from the most High? *Lam. 3.*

These

Q. These places speak of afflictions and calamities which happen to men by the Providence and permission of God, the manifestation of his Justice in the punishment of the wicked, and of his goodness, in trying of his people: But do we believe that the sins and actions of the wicked are ordered by the providence of God?

A. Yes, For the word of God shews us, that the selling of Joseph by his Brethren came to pass by the providence of God, for the preservation of Jacobs Family; Gen. 50. 20. As for you, ye thought evil against me; but God meant it unto good to bring to pass to save much people alive, likewise the taking away Iobs goods was an effect of Gods Providence for his trial; and therefore he says, The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord Job 1. 21. S. Peter saith, Acts 2. 23. That Jesus Christ was delivered by the determinate counsel and fore-knowledge of God. And Acts 4. 27. 28. He speaks thus; Of a truth against thy holy child Iesu whom thou hast anointed; both Herod and Pontius Pilate, with the Gentils and the people of Israel, were gathered together to do whatsoever thy hand and thy council determined before to be done.

Q. Can this be, and God not to be the author of sin, nor Partakers of the sins of the wicked?

A. Yes, Even as a Phycian gives not to Leeches their bloody Nature, but doth fitly serve himself with their inclination of this Animal, to draw blood of his Patient for his health and comfort, so God doth not give to the wicked their wickednesse, nor incite them to evil against his Children, but doth wisely employ their wicked inclinations for their Consolation and Salvation, knowing how to make all their evil designs to serve by his admirable Providence, the end that he hath determined, and tend to the accomplishment of his wise and holy will.

Q. Doth not that excuse the wicked, since they only execute the will of God?

A. No, For they do it without their knowledge, and contrary to their intentions; for we are not to rule our Actions by Gods Decree which is unknown to us, but by

is commands which are revealed to us; *Deut.* 26. 29. *secret things belong unto the Lord our God, but these things which are revealed belong unto us, and to our children.*

SECT. XXVI.

Of Man's free will in the State of Sin.

Quest. *Is not this Doctrine of Providence contrare to that of Man's Free Will?*

A. Not at all, For God so governs the things of the World, that he lets them act according to their nature and inclination; necessary things necessarily, and the Free, as Men and Angels, freely.

Q. *Wherein consists the Free Will and Liberty of Man in the State of Sin; before Regeneration?*

A. In four things, 1. In Natural Actions, as Eating and Drinking: 2. In Civil Actions, as Buying and Selling. 3. In external, good and vertuous Actions; as frequenting the Assemblies of Gods People, giving Alms, &c. 4. Above all, he is free and at liberty to sin.

Q. *Hath not an unregenerate man Free Will to Actions truly good and pleasing unto God, such as Faith, Repentance, and Love to God?*

A. No, for Jesus Christ teaches us, that whosoever committeth sin is the servant of sins *Ioh.* 8. 34. and *Mat.* 7. 18. *That a corrupt tree cannot bring forth good fruits: And St. Paul, Rom.* 8. 7. *Tells us that the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be: And the same Apostle says, that Men before they are savingly called, are dead in their trespasses and sins, Eph.* 2. 1.

Q. *What think you of the brave Actions of Pagans, and their heroick Vertues which shinned in them?*

A. That they were brave and splendid Actions, but that they could not be pleasing unto God, because they were not moved by the consideration of his glorie, but by their own Ambition: and that these great men not being in Christ, and being destitute of faith, could not please God: as the Apostle teacheth us, that *Without faith it is im-*

impossible to please God, Heb. II. 6.

Q. May not these civil Vertues which are in unregenerate men be saving dispositions to the grace of God, and more congruity, which may incline God to be merciful to them?

A. No, for S. Paul says, 2 Tim. I. 9. that God saved us, and called us with an holy calling? not according to our works, but according to his own Purpose and good will, which was given us in Christ Jesus before the world began. And our Lord Jesus Christ doth not refer the Cause of his Disciples, being called to the Knowledge of God, more than the Pharisees, to any thing but God's good pleasure. Mat. II. 26. I thank thee O Father, Lord of Heaven and earth; because thou hast hid those things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

Q. What doth a man then contribute towards his heavenly calling?

A. No, more than one dead to his Resurrection. Adam to his Creation, or a Child to his conception; therefore Regeneration is called in the Word of God Resurrection, Col. 2. 12. You are risen through faith of the operation of God, who hath raised Jesus Christ from the dead. And a creation, Eph. 2. 10. We are his workmanship created in Christ Jesus unto good works. A generation, I. 18. Of his own will begat he us with the word of Truth, that we should be a kind of first fruits of his Creatures.

S E C T. XXVII.

Of Man's Free Will in a State of Grace.

Quest. BUT after God hath called a man from a state of Sin to a state of Grace, hath he not Free Will to apply himself to that which is good?

A. Yes, For Jesus Christ saith, John 8. 36. If the Son shall make you free, ye shall be free indeed, even as when Jesus Christ had raised Lazarus from the dead, he commanded that they should unty him, and let him go: after God hath raised a man from the state of spiritual death, and delivered him from the bonds of Sin, he will set him freely in the paths of Righteousness, and with

of heart willingly employs himself in his Service,
m. 7. 22.

Q. Do you think that after God hath called a man to Salvation, he leaves him to himself and to his own conduct?

A. No, For the same Grace of God which hath begun a good work in you will perform it untill the day of Ies Christ, And Chap. 2. 13. It is God that worketh in you to will and to do of his good pleasure, All the good motions of the regenerate men proceed from the grace of God, 2 Cor. 3. 5. Not that we are sufficient of our selves, to think any thing as of our selves; but our sufficiency is of God.

Q. This being so, a regenerate man is not at liberty, since it is not he properly that acteth, but God in him?

A. This doth not follow, for God worketh so in the Will of Believers, that he taketh not away their liberty: but on the contrary, maketh it more perfect: making them incline to good, not constrainedly, but with a willing and filial Obedience, Psal. 119. 32. 35.

Q. How do you understand this Divine Co-operation?

A. That God doth not deal with Believers as Stones or Stocks, which are moved and drawn without feeling, but as with Creatures endowed with Reason, he conducts and moves them to good by enlightning their understanding and Sanctifying their Will and Affections: So that whereas they were refractory, he makes them become obedient and by the efficacy of Grace, and a force without constraint, he so draws them, that he makes them follow his Will and Conduct freely and with delight, as the Spouse says in Cant. I 4. Draw me, we shal run after thee. And the Prophet Jeremy, Lam. 5. 21. Turn us, O Lord, and we shal be turned. And Iohn 6. 44. Our Saviour sayes, No man can come to me except the Father draw him. We go to Christ when it pleaseth the Father to draw us.

Q. Doth not this Doctrine make men negligent in good Works?

A. No, on the contrary, S. Paul. Phil. 6. 12. Exhorts us, to work out our Salvation, &c. Because, it is God that worketh in us to will and to do, according to his good pleasure.

Q. Is it free will to do good in Believers perfect?

A. No, For their Regeneration is yet imperfect, there remains something of their Bondage to sin; which is the cause that they do not the good that they would, nor the evil that they would not, as S. Paul speaketh of himself, Rom. 7. 15.

Q. When is it then that Mans Free will shall be perfect?

A. When the Soul, delivered from this mortal Body shall enjoy the presence of God in Heaven; for there the Soul being made perfectly holy, shall be also perfectly free as the Angels are, and the Spirits of the just.

S E C T. XXVIII.

Of Justification.

Quest. What doth this word Justifie signifie in the Scripture?

A. To absolve the Just; and therefore it is ordinarily opposed to the word condemn, Prov. 17. 15. He that justifieth the wicked, and he that condemneth the just, both are abomination to the Lord. And Mat 13. 37. By thy words, thou shalt be justified, and by thy words thou shalt be condemned.

Q. What is it that can justifie and absolve us?

A. God only, Rom. 8. 33. Who shall lay any thing to the charge of God's Elect? It is God that justifieth.

Q. Wherein consisteth that justification?

A. In the free Remission and Pardon of Sin; which giveth us, as David says, Psal. 32. 1. Blessed is he whose transgressions are forgiven whose sins are covered, Rom. 4.

6 7.

Q. Upon what consideration doth God justifie men and pardon their sins?

A. Upon the account of Christ's Righteousness, and full Obedience he hath rendred unto his Father, which he hath particularly testified in being obedient; even to the death of the Cross; Phil. 2. 8. And offering himself a sacrifice for the propitiation of their sins, as we are taught by saint Paul, Rom. 3. 27. And Eph. 1. 7. In whom we have Redemption through his Blood, the forgiveness of sins according to

to the riches of his grace. And Rom. 5. 19. That by the obedience of one, many are made righteous.

Q. Do not mens Works contribute to their Justification?

A. No; For S. Paul, Phil. 3. 9. desireth to be found in Christ, Not having (saith he) mine own righteousness, which is of the Law: but that which is through the Faith of Christ, the righteousness which is of God by faith, And Rom. 4. 24. Being justified freely by the grace of God, through the Redemption of Jesus Christ, excludes Justification by works, for Ro. 11. 6. If by grace, there it is no more of works. And having established the Righteousness of God, instead of Righteousness of the Law, he excludes. Rom. 3. 8. that man is justified by faith, without the deeds, of the Law.

Q. It is answered, that the Apostle excludes only the Works of the ceremonial Law, and not those of the Moral Law?

A. He excludes also the Works of the Moral Law, for he speaketh of the Law by which we are made to know sin, Rom. 3. 20. By the deeds of the Law there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. Now it is the Moral Law by which we know sin, we shall not then be justified by the Works of the Moral Law.

Q. It may be said likewise, that St. Paul excludes only works done before Regeneration, and not these that are done in the state of grace?

A. He excludes also works done after Regeneration, for he excludes the works of Abraham and David, who were Regenerated, Rom. 4. 3. 6. 7.

Q. Why can we not be justified by works that are done by the grace of the holy Ghost?

A. Because they are yet imperfect: for the spirit of God doth not Regenerate Believers so perfectly in this life, that there rests for nothing of the Old Man, which obliges them to look after their justification through the Remission of our sins.

Q. Faith is perfect, yet St. Paul tells us that we are justified by it.

A. We are not justified by faith as a work, not because of the excellency and perfection of it, but as it is an instrument, by which we apply the Righteousness of Christ: and therefore S. Paul calls it, Rom 3. 22. *righteousness of God which is by faith in Jesus Christ.*

Q. How then do you agree that which St. Paul saies, *Man is justified by faith, without the works of the Law* And that which St. James saith, *That Man is justified by works, and not by Faith only?* James 2. 24.

A, St. Paul speaks of the Justification wherewith we are justified before God, but St. James of that wherewith we justify our selves. God justifies us as a Judge, and absolves us upon the account of the death of Jesus Christ and not at all upon the account of our works; but we justify our selves by our works, as witnesses by which we manifest and declare that we are justified, and that our faith is sincere and true, as St. James explains it, say *Vers. 18. Shew me thy faith without thy works, and I will shew thee my faith by my works.* And *vers. 17. That faith without works is dead.*

Q. *Who are they that God justifies?*

A. They only, who being converted to God by a sincere Repentance believe in Jesus Christ our Lord, according to that which St. Peter said to the Jews, *Acts. 3. Repent ye and be converted, that your sins may be blotted out,* And *Acts 10. 43. To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.*

Q. *These things being so explained, how do you describe Justification?*

A. A gracious sentence whereby God, in his Mercy declares such an one (absolved from his sins, and justified in his sight) as repents of his sins, and believes in Jesus Christ; in consideration of his Righteousness and Obedience, and of his death which he hath suffered for sinners.

S E C T. XXIX.

Of Merits.

Quest. *Can we merit Salvation by our works?*

A.

A. No, For we are justified freely by the grace of God, through the Redemption that is in Iesus Christ, *Rom. 3.*

And we are saved not of works, least any man should boast, *Eph. 2. 9.* The gift of God is eternal life, *1. 6. 23.* Now Grace and works, Gift and merits are incomparable, and the Scripture calls us children, to teach that we obtain not Salvation as Buyers & Mercenaries, but as Children and heirs, *Rom. 8. 17 Col. 3. 24.*

Q. *Why cannot Works done by the Grace of GOD Me.*

A. Because they are imperfect. Secondly, Because they proceed from the Grace of God, for that which is given cannot merit from him who gave it. Thirdly, Because they are due, and the payment of Debts is no Merit, *Mat. 17. 10.* When you shall have done all these things which are commanded, say you, we are unprofitable servants, we have done that which was our duty to do; Fourthly, Because they signifie nothing to God, My good works extendeth not to thee, *Psal. 16. 2 Job. 22. 2. 3. and 13. 7.* And fifthly, Because they are not to be compared with the glory which shall be revealed in us, *Rom. 8. 18.*

Q. *Why then doth the word of God speak so often of salvation as of a reward?*

A. It is not a reward merited, or given to a Mercenary, nothing due, of which *St. Paul* speaks, *Rom. 4. 4.* To him that worketh is the reward not reckoned of Grace, but of debt: but salvation is a free reward which is given as to a child, of which *David* speaks *Psal. 103. 4.* The Lord hath loved thee with loving kindnesse, and tender mercy.

Q. *What say you to that which is said of Believers, Rev.*

A. *That they are cloathed in White Robes, for they are worthy: and to this that St. Paul calls life eternal, a crown of righteousness, which the Lord the righteous, Judge shall give him?* *2 Tim. 1. 8.*

A. I answer, Believers are worthy of life eternal, not because they have merited it, but because GOD by his grace, hath made them worthy, that is to say, according to the stile of the Word of GOD, capable of receiving it. As *Iohn Baptist, Mathew 3. Says; Bring forth*

Fruits worthy of Repentance: He doth not understand, that they merited Repentance, but that they should be able to Repentance: And *Saint Paul* exhorts the *Phariseans*; that their conversation be worthy of the Gospel; that is to say becoming the Gospel; also God is just giving Life Eternal to those that believe, not because they have merited it, but because it is just with God to accomplish his free promise, *Neh. 9. 8.*

SECT. XXX.

Of Predestination.

Quest. What is it you call Predestination?

A. The absolute and free Decree of God, by which out of the corrupt mass of men, he hath pleased to choose some to be Vessels of Grace and Mercy, and bring them to Salvation by Faith and Sanctification, leaving the others in their corruption and misery.

Q. GOD hath not Elected all men then to Salvation?

A. No, for Jesus Christ says, *Mat. 20. 16. and 23. 13.* That many are called, but few chosen.

Q. Hath God chosen those that he hath Elected to Salvation upon the account of there excellency, or of Faith, found in them?

A. No, For it would be men that should chuse God and not God that should have chosen men, contrary to that which Jesus Christ says to his Disciples, *John 15. 16.* Ye have not chosen me, but I have chosen you, that ye should bring forth fruits: Faith is not the cause, but the Effect of Predestination, as it is said, *Acts 13. 48.* as many as were Ordained to Eternal Life, believed.

Q. What then is the cause of Mans Election?

A. Only the good pleasure of God. *Ephesi. 1. 5.* having predestinated us unto the adoption of Children by Jesus Christ, according to the good pleasure of his will, and therefore *S. Paul, Rom. 11. 5.* Calls the Elect Believers, an Election of Grace; and *Rom. 9.* He saith, That the children being not yet born, neither having done any good or evil, that the purpose of GOD according to his Election might stand, not of Works, but of him that loveth

h: It was laid, The Elder shall serve the younger, as it is written, *Jacob have I loved, but Esau have I hated, ver. 12. 13.* It is not of him that willeth, nor of him that runneth, but of *GOD* that sheweth mercy, *vers. 16.*

Q. *Is the Election to Salvation irrevocable?*

A. Yes, for *2 Tim. 2. 19.* The foundation of the Lord standeth sure, the Lord knoweth who art his.

Q. *If it be so, whatever sins the Elect commit, yea, and though they should want Faith and Repentance, they must of necessity be saved?*

A. You make the end combat the means, for whom *GOD* hath Elected to Salvation, he hath Elected to Sanctification as a means necessary to obtain it, for without Faith, Repentance and Sanctification, none shall see *God: Gen. 12. 14* and *John 15. 16.* I have chosen you sayes Christ, that you should bring forth fruits, and that your fruit should remain: and *Eph. 2. 10.* We are his workmanship created in Jesus Christ unto good Works, which *God* hath before ordained, that we should walk in them, *1 Thes. 2. 13. Eph. 1. 4.*

S E C T. XXXI.

Of Perseverance.

Quest. *May those that God hath predestinated to Salvation, fall finally and totally from the Grace of God?*

A. No, For that chain that *St. Paul* speaks of cannot be broken *Rom. 8. 30.* Whom he did predestinate, them also he called, and whom he called, them also he justified; and whom he justified, them he also glorified. The decrees of *God* are irrevocable, and his Covenant with his Elect is Eternal, *Iereme 32. 29.* I will give them one heart, that they may fear me for ever, *vers. 40.* I will make an everlasting covenant with them, that I will not turn away from them, &c.

Q. *Then the Faith of the Elect cannot be totally lost?*

A. No, because it is the Faith of the Elect, *Tit. 1. 1.* and Jesus Christ says, *Ioh. 5. 24.* He that believeth in him hath everlasting life, and shall not come into condemnation,

and John 4. 14. He promiseth to give water, that whosoever shall drink thereof, shall never thirst, but it shall be in him a well of water springing up into everlasting life. And St. Peter, 1 Epistle 1. 23. That the Word of Life by which we are regenerated, liveth and abideth forever, and is not a corruptible seed, but incorruptible.

Q. Yet the Scripture speaks of Stars fallen from Heaven, Rev. 6. 13. And of them who have made shipwrack of faith, 1 Tim. 1. 19.

A. We say of such, that which St. John says, 1 Epistle 2. 19. They went out from us, but they were not of us; That they conversed with us, but they were not of our brethren, for if they had been of us, they would no doubt have continued with us: They were called and not chosen.

Q. From whence proceeds that perseverance?

A. Not from the power and nature of Faith considered in it self, but from the continual assistance of God, and from the certainty of his Promises, for Jesus Christ saith, John 6. 39. This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing: His Gifts and Calling is without Repentance, Rom. 11. 29. We are kept by the power of God through Faith unto salvation, ready to be revealed in the last time, 1 Pet. 1. 5. And the efficacy of the intercession of Jesus Christ, For he prayed for us that our faith faill not, Luke 22. 32. John. 17. 20.

S E C T. XXXII.

Of the certainty of Perseverance and Salvation.

Q. **A**RE all obliged to believe that they shall be saved, and persevere to the end?

A. No, for those that continue in unbelief and impenitence, ought not to have this perswasion, but they that seriously repent, and believe in Jesus Christ their Saviour, are obliged to believe this Evangelical promise, That whosoever believeth on the Son of God should not perish, but have everlasting life, 1 John 3. 16. And are obliged to obey the command of God, Heb. 4. 16. To come boldly unto the throne of Grace: and Chap. 10. 22. To draw near

A Catechism against Popery.

God with a true heart, in full assurance of Faith.

Q. We ought indeed to go to God with full assurance of Faith, that he is merciful, and will pardon our sins, if we have the repentance that is necessary, but to be assured that we shall never fall from the grace of God, seems to be an inconsiderate Affirmation, since we fall every day in divers manners, and have every day need to implore the mercy of God, and to renew our Reconciliation: or we may indeed be assured of the goodness of God, but we ought to suspect our own infirmity.

A. It is true, but also we ought to be assured that God will accomplish his power in our weakness, and will be merciful to us in his Son, and will not permit sin so to prevail, as to make us wholly fall away from a state of grace, and so fall short of the Salvation which he hath promised; And every Believer ought to say with St. Paul, 1 Tim. 4. 18. *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom.* And to accuse those who are assured of their salvation, and of perseverance, of rashness, is to accuse David, A-saph, Jacob, Job, Paul, and other saints, who were assured that they should not be greatly moved, Psal. 62. 2. But that after God had guided them with his counsel, he would receive them into glory. Psal. 73. 25. That they should see God with their eyes. Job. 19. 27. Who have waited for the Salvation of the Lord, Gen. 49. 18. And who were persuaded that neither death nor life should separate them from the Love of God, Rom. 8. 37.

Q. You speak of some privileged saints, Prophets and Apostles which might have a Revelation of their Salvation; but it follows not that other Believers must have such assurance.

A. It doth not follow, since that these saints had not this assurance by an extraordinary Revelation of their Salvation, but that it was built upon the goodness of God; the stability of his promises, and upon the efficacy of the death; and intercession of Jesus Christ, which are Motives and considerations common to all Believers.

Q. Have Believers always this assurance?

A. No,

A. No, For faith hath its weaknesse and distemper, and according as sin and the flesh predominates, Faith and Assurance diminishes; but at last, Faith becomes victorious.

Q. *But may one be deceived in this assurance, and take carnal security for true faith and assurance?*

A. I grant some may deceive themselves; but from thence it follows not, but that True Believers may know they have a True Faith, otherwise *St. Pauls Exhortation* was in vain, *2 Cor. 13 5. Examine your selves whether you be in the faith*: It cannot be known by Examination.

Q. *By what marks do you certainly know true faith?*

A. By its Effects, as a Tree by its fruits, *Mat. 7. 16. If it worketh by love, Gal. 5 6. If it produces in us the love of God, and disesteem of the World, ardour and pleasure in praying to God; and zeal for his Glory: And besides these Testimonies, a Believer hath the spirit of God, which beareth witness with our spirit, that we are the Children of God, Rom. 8 16 Which sealeth us unto the day of Redemption, Eph. 4. 30. And who is the earnest of our Inheritance, untill the redemption of the purchased possession, unto the praise of his glory. Eph. 1. 14.*

Q. *This Doctrine seems to incline men to be licentious: for every one may say, If I have assurance of Salvation, what need I imploy myself in good works?*

A. This is the thought of a profane person, and not of a child of God; for none can promise themselves Salvation without good works. We know not our Election by Election, but by the Examination of our consciences; Therefore *St. Peter 2 Eph. 1. 10. Compared with vers. 5. 6. 7. 8. Would have us give diligence to make our calling and election sure by good Works. And the holy Ghost, Who is the spirit of adoption in the hearts of Believers, is also the spirit of holiness: And in witnessing to them that they are the Children of God, he giveth to them also such holy Motions and Affections.*

Q. *Yet in the Scripture we are often exhorted to fear and trembling, Psal. 2. 11. Serve the Lord with fear, and rejoyce*

joyce with trembling. *And Phil. 2. 12. St. Paul would have us to work out our salvation with fear and trembling. And 1 Cor. 10. 12. Let him that thinketh he standeth take heed lest he fall.*

A. By these words we are not exhorted to distrust, but to a reverend fear and to walk before God with an holy care and fear, lest we should offend him. And this fear of God is so far from being prejudicial to the confidence we ought to have in the goodness of God: and to the assurance of Salvation? That on the contrary, it is an effect of Faith, and a most assured indication, that our Assurance is not a carnal security, but sincere and right; and in this fear Believers walk on to the Salvation that they wait for, *Ier. 32. 40. Acts 9. 31.*

S E C T. XXXIII.

Of sin, and if all men are sinners.

Q. *What is sin?*

A. Whatsoever is contrary to the Law *1 Ioh. 3. 4.*

Q. *Are all men defiled therewith?*

A. Yes, Except only Jesus Christ, who is the Lamb without blemish, *1 Pet. 1. 19. For if we say we have no sin, we are liars, and the truth is not in us, 1 John 1. 8. In many things we offend all, Jam. 3. 2.*

Q. *Yet the Scripture gives testimony to many believees that they have walked without reproach in the commandments of God, that they have been holy and righteous, and have loved God with all their heart; as David, Job, Zacharias and Elizabeth?*

A. These things are not said of them, because they were without sin, for the Scripture it self gives us an account of great sins committed by them: as of *David's* Adultery, *Zacharia's* Distrust, *Job's* Murmuring; but because they walked in the integrity of Conscience, and gave themselves with all their heart and power to serve God.

Q. *In what sense then are believees called just and holy?*

A. They are called just and righteous, because the Righteousness of Jesus Christ is imputed to them, *Rom. 1. 17.* and they are accepted of God as righteous themselves.

Secondly,

Secondly, They are called righteous in opposition to the wicked, which the word of God calls workers of iniquity. Thirdly, They are particularly called holy, because God sanctifies them by his spirit, and consecrates to them his service, and calls them to be saints, *Rom. 5. 17. & 6.*

Q. Why doth David say then, Psal. 18. 24. That God hath recompensed him according to his righteousness, and according to the cleanness of his hands?

A. He speaks so to maintain the innocence of his carriage in respect of Saul and his other enemies which persecuted him without cause: but when he speaks of his Righteousness before God, he prays That he would not enter into judgement with his Servant; for in thy sight, say he, shall no man living be justified, Psal. 143. 2. and Psal. 130. 3. 4. If thou, Lord; shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with thee, that thou maist be feared.

Q. Notwithstanding, St. Paul speaks of perfect men, Phil. 3. 15. Let us therefore, as many as be perfect be thus minded.

A. St. Paul calls not them perfect in respect of their fulfilling of the Law; but in respect of the perfection of their growth, and advancement in the knowledge of God and therefore he opposed, 1 Cor. 14. 20. perfect men to children; Be not children in understanding, but be ye children in malice, but in understanding, be ye men, in the original, be ye perfect. And the Apostle Heb. 5. 14. says That strong meat, that is to say, solid Doctrine, belongeth to them that are of full age; even those, who by reason of their use, have their senses exercised to discern both good and bad.

S E C T. XXXIV.

Of Venial and Mortal Sins.

Q. What doth sin deserve?

A. Death, The soul that sinneth shall die; Ezek. 18. 4.

Q. Yes indeed, for mortal sins: but there are venial sins which are of so small importance, that it would seem that they merited not to be punished with death?

A. T

A. The Word of God makes no such distinction, it shews us indeed that some sins are more grievous than others; and that he who knoweth his Masters will, and doth not, shall be beaten with many stripes: but it shews us likewise that all sins without exception are by nature, worthy of death, *Romans 6. 23. The wages of sin is death.* And our Saviour tells us, *Matth. 12. 36. That for every idle word that men shall speak, they shall give account thereof in the day of judgement:* and *Matth. 5. 22. That he who hath called his brother Fool, is worthy, or in danger of hel fire;* which are the sins that now are thought to be the most venial. But there is no sin venial before God, since thereby his infinite Majesty is offended, and his Law infringed. All sins are mortal to the impenitent, and all are venial and pardonable to those that repent.

Q. *It will seem notwithstanding, that S. Iohn makes that distinction in his 1 Epist. 5. 16. There is a sin unto death, and there is a sin not unto death.*

A. By sin unto death, he doth not mean every sin that deserves death, but the blasphemy against the holy Ghost, for he would not have us pray for him that sinneth this sin unto death. Now it is evident that we ought to pray for them that have committed mortal sins, and sins worthy of death: but S. Iohn would not have us to pray that God would pardon the sin against the holy Ghost, because Iesus Christ tells us, *Matth. 12. 32. That it shall not be forgiven neither in this world, nor in the world to come.*

Q. *Why is this sin never to be forgiven?*

A. Not because it is too great for the infinite Mercy of God to pardon, but because it is a sin that the wicked never repent of, but is always accompanied with hardness of heart even to the last.

S E C T. XXXV.

Of works of Supererogation.

Q. *Can we do more good then God hath commanded?*

A. We acknowledge our selves so far from being able to do more good than God hath commanded, that we feel our selves incapable of doing that which he hath command

commanded us to do : as to love him with all our heart, with all our strength ; and who can love him more ? *Phil. 4. 8.* We are commanded to do all things that are honest, just and praise worthy : It is impossible then to do things that are honest, just, or worthy of Praise, that are not commanded. And *Jesus Christ* says, *That He came to do the will of the Father.* Therefore they that think they can do more than the will of God, think themselves better than *Jesus Christ* himself.

Q. But there are counsels of perfection which are not comprehended in the Law ; which if a man do, he doth more than God commands him ; & notwithstanding they are more pleasing to God, as to give our goods to the poor, and for a Minister not to take any reward for his labour, when he may be without it, for a chaste person to Mary, that he may serve God with less distraction.

A. To that I say, That those counsels are from God, and are the suggestion of his Spirit, & are not only counsels but commands, and a man that finds himself called to do those things, would sin greatly if he did resist, for God counsels nothing but what he commands, and therefore the commandments of God are called also his counsels : *The Pharisees* because they rejected *Jesus Christ* and his Baptism are condemned, because they had rejected the counsel of God, *Luke 7. 30.* and *Prov. 1. 25.* *Wisdom* pronounces sentence of condemnation against them that set at nought her counsel.

Q. What think you of the works of Supererogation and counsels of the Romish Church, by which they pretend to merit a degree of glory in heaven above others, as that of voluntary poverty and Monastical Obedience, and perpetual abstinence from certain meats.

A. That they are works displeasing unto God, because he hath neither counselled nor commanded them, and they are so far from meriting a degree of glory above ordinary that they deserve punishment, for the Law being the most perfect Rule of our duty, to go beyond it, is to transgress, and to them it shall be said, who hath required these things at your hands ? *Isaiah 1. 12.* And in vain do they

ship me, teaching for *Doctrines* the commandments of
Matth. 15. 9. For whatsoever is not of Faith is Sin,
1. 14. 23.

Q. But our Lord seems to give a more perfect counsel than
commandments of God, for to the young man that said
he had kept from his youth all the commandments of God Je-
sus Christ gives this counsel, Matth. 19. 21. If thou wilt be
perfect, go and sell that thou hast, and give to the poor, and
thou shalt have treasure in heaven?

A. I answer first, That this counsel was a command to
that young man; therefore if he had done it, he had done
a work of Supererogation, but only that which was
commanded him, besides Jesus Christ doth not give him
this counsel to oblige him to do something more perfect
than the Law he thought he had fulfilled; but to discover
his presumption and to manifest that he boasted in vain
that he had kept the Law from his youth, since his heart
was so set upon riches, that he would not part with them
for the service of God.

Q. Why then doth the Gospel tell us, that Jesus Christ lov-
ed him?

A. This love did not imply that he had no sin, for Je-
sus Christ loved sinners, and died for them, but it was a
love of compassion toward this young man, in whom he
saw there were some endeavours that deserved praise
and some fear of God.

S E C T. XXXVI.

Of Repentance.

What is Repentance?

A. A serious displeasure for having offended
God: accompanied with a firm resolution turning from
sin, from whence follows a true amendment of life, Acts
19. Repent ye therefore, and be converted, that your sins
may be blotted out.

Q. Into how many parts doth the Church of Rome divide
repentance?

A. Into four parts; contrition, confession, absolution,
and satisfaction.

Q. Is this a good division?

A. No, For Absolution can be no part of Repentance for it is not a thing done by the sinner, but contrary to the Pastor: and satisfaction, which they make to God, in undergoing some Penalties that the Priest exacts from them after Absolution is an humane invention, of which there is no ground at all in the word of God.

Q. Do you approve of contrition?

*A. Yes, provided they do not make it consist in external things; as knocking their breast, and saying many words: nor that they imagine that they merit pardon by it: but that it consist in having a contrite heart, and humble reason of their grief for sin, and filled with that sorrow which worketh repentance to salvation not to be repented of, which *S. Paul* speaks of, *1 Cor. 7. 10.* And what the contrition *David* extolls so much, *Psal. 51. 17.* The sacrifices of God are a broken spirit, a broken and contrite heart, &c.*

S E C T. XXXVII.

Of Auricular confession.

Q. What say you of confession?

*A. That it is necessary to salvation to confess our sins to God, *Pro. 28. 13.* He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy: and *1 Iohn 1. 9.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Q. May not confession be made to pastors of the Church?

*A. Yes, we should have sinners that have scandalized the church by some great sins, to confess and testify their Repentance before the assembly of Pastors and Elders. 2. That a sinner who finds his conscience burdined with some great sin should confess it to his Pastour to ease his oppression, and by this seek consolation and assurance of the forgiveness of his sins: after this manner they did to *Iohn Baptist*, *Mat. 3. 6.* confessing their sins.*

Q. What do you blame then in the private confession to the Church of Rome?

A. 1. That it is tyrannical, and a torture to the consciences of the People, obliging them upon pain of damnation to pour forth all their thoughts in the ear of a man, to cover unto him not only all their sins, but likewise all circumstances which vary the nature of sin; of which if they omit any thing knowingly, their confession is without effect, and their Absolution void, which obliges man to a thing impossible, and which the word of God obliges him to. 2. That they confess their sins to saints. 3. That in their confession they pretend to merit salvation.

Q. But S. James Obliges thereunto. James 5. 16. confess your faults one to another, and pray one for another.

A. He says confess one to another, and not to the Priest, he speaks of a mutual Confession that Believers should make one to another of their reciprocal offences, as they ought to pray unto God one for another.

S E C T. XXXVIII.

Of Absolution.

Quest. **H**AVE Priests power to absolve from, and to pardon sins?

A. Priests being criminal themselves, have no Authority to remit Crimes, and to exempt those that are Criminals with them from punishment. There is none but God, to speak properly, that can forgive sins, for he only the Party offended, as David says, *Psal. 51. 4. Against thee only have I sinned.* It is God alone that is the sovereign Lawgiver to save or to kill, according to his good pleasure, and to inflict punishments upon the Transgressors of his Laws, there being none but he only that knows the sincerity of the Sinners Repentance, so none but he can absolve the Penitent: *It is I says the Lord, Isa. 43. Even I am he that blotteth out thy Transgressions.* for his own sake, and will not remember thy Sins. Therefore the Pharisees were in the right to conclude, when Jesus Christ forgave the Sins of him, that was sick of the Palsie, *Mat. 9. 2. 7.* that he did attribute to himself a divine power.

Q. Nevertheless, Jesus Christ promised to his Apostles, and in them to all Pastors, that whosoever sins they remitted, they

they should be remitted: Joh. 20. 23.

A. Pastors remit and retain, tie or untie, not by *Private* Authority of Jurisdiction, but by Ministerial *Declarative* Authority, as Heralds and Ambassadors for Christ, declaring from him forgiveness of sins to those that repent and Believe in Jesus Christ, 1 Cor. 5. 20. And declaring on the contrary the wrath of God against the unbelieving and impenitent, besides they pardon and retain sin with respect to the Ecclesiastick Censure that they impose or mitigate as they find expedient for the humiliation or consolation of the sinner.

Q. *When Jesus Christ say, whose sins ye remit they are remitted: doth he not give Pastors authority without limitation, insomuch that God obliges himself to ratifie all kind of absolution or condemnation that they pronounc to sinners?*

A. No, For God obliges not himself to ratifie all sentences and judgements of Pastors which are very often rash and contrary to justice and charity, but this general sentence must be understood with the same restriction that the general promise that Jesus Christ made us, Joh. 16. 23 *That whatsoever ye shall ask the father in my name, he will give it you; To wit, when the things we ask are necessary to salvation, and according to his will: God promises to ratifie the absolution and pardon that Pastors pronounces, when it is done according to his word, and when they assure penitent souls of the forgiveness of their sins.*

S E C T. XXXIX.

Of Satisfactions and Indulgences.

Q. *Hath a Pastor power when he giveth absolution to a sinner, to impose any penance upon him, as austerities, Fasting, and such like things, to make satisfaction for his sins, for which he hath received absolution upon his confession?*

A. No; for the word of God teaches us on the contrary that God pardons us all our sins only for Christs sake Colos. 2. 13. And our Saviour when he pardoned the Woman taken in Adultery, did not inflict any punishment

to her, but only said to her, go and sin no more, *Ioh. 8.* Besides it is a great abuse to impose almes, praying and fasting as a punishment, which are good works, and ought to be done with pleasure and delight.

Q. What do you believe concerning the Indulgences of the Church of Rome, and of the treasure of the Church from whence the Popes draw the superabundant satisfactions of Jesus Christ, and of the Saints for the comfort of Sinners in this Life, and the Dead in Purgatory?

A. That this Doctrine is nothing but a chimera, and an invention of the covetousness and ambition of the Pope to rule over the consciences and purses of Christians; those pretended favours not being communicated but to those that stretch forth their helping hand, as they speak: and I know no other satisfaction but the free Redemption of my Saviour, nor any other Indulgences, but the mercy of God: which pardons all our Offences freely for Jesus Christs sake.

S E C T. XL.

Of the Sacrament.

What is a Sacrament in the Christian Church?

A. It is a visible Sign instituted by Jesus Christ in his Church, for to represent his person, his Death, and the Graces that he hath purchased for us by his death.

Q. How many such Sacraments do you acknowledge?

A. Two: Baptism, and the Lord's Supper.

Q. Why do you acknowledge no more?

A. Because that in reading of the Gospel, I see only these two instituted in the Church

Q. Yet the Church of Rome, besides these two, believes others: Confirmation, Penance, Marriage, Extream unction, and the Sacrament of Orders?

A. I cannot acknowledge them for Sacraments, because they have not the conditions necessary to the lawful Sacraments of the Christian Church.

Q. What are the conditions of a lawful Sacrament?

A. 1. That it be instituted by Jesus Christ. 2. That it

be a visible sign of an invisible Grace. 3. That it represent Jesus Christ and his Graces. 4. That they be common to all believers. 5. That it be conferred by a lawful Pastor.

S E C T. X L I.

Of Confirmation.

Q. *What is the Sacrament of Confirmation?*

A. It is a Sacrament of the Church of Rome which cannot be reiterated, and done by a Bishop; where the Bishop greases the face of a child in form of a cross, saying in Latine, *I mark thee with the mark of the cross, I confirm thee with the Crisme of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.* the end of this Sacrament is, as they say, that the Christian may be confirmed in the Faith, and be made a complete Christian, and they would even have this Sacrament served with greater veneration than Baptism, as being done by a more worthy Person, viz. a Bishop and hath a greater vertue than baptism.

Q. *Why do you not acknowledge this to be a lawful sacrament?*

A. Because Jesus Christ hath not instituted it, and there is no ground for it in the word of God, and it is an extreme rash impiety to forge in the Church a Sacrament to which they attributed more vertue, and give more Reverence than to Baptism.

Q. *We see that Jesus Christ put his hands upon children Mat. 19. 13. And the Apostles laid their hands on persons Baptized, before they might receive the holy Ghost, Acts 16. 17. and 19. 6.*

A. This laying on of hands is no Sacrament of the Christian Church, but a Ceremony always used to those that were blessed, or received to any office in the Church: so Jacob laid his hand upon Ephraim and Manasse, when he blessed them Gen. 48. 14. Moses on Joshua, Num. 27. 23. The Apostles upon those for whom they implored grace from God and the assistance of the holy Ghost: but in that there was nothing done like what is done in Confirmation.

firmation

ation, neither as to the sign nor as to the words. In the Reformed Churches, the laying on of the hands is still served at the ordination of Ministers, to the end to improve the grace of the Holy Ghost for them, but it is not that a Sacrament of the Church.

S E C T. XLII.

Of the Sacrament of Penitence.

W*H*y do you not acknowledge Penitence for a sacrament of the Christian church?

A. Because 1. Jesus Christ hath not instituted it: for repentance hath always been necessary, since sin, and as agreeable to God before Christ came into the World as grace. 2. It is an absurd thing to make a Christian virtue a sacrament and exteriour sin. 3. In Confession, Contrition, and Satisfaction, there is no material sign visible to represent to us any invisible grace in Jesus Christ. 4. These three parts of their Penitence are not conferred by the Pastor, but are the exercise of the person Repenting. This pretended Sacrament is not conferred in the Church as other Sacraments, but it is practised by the sinner privately.

Q. They will tell you that in absolution there is a visible sign of an invisible grace: That in the Priests absolution there is a certaine sign of the interior absolution that God granteth to a sinner?

A. I say to that, 1. That if the sign be only in absolution, 'tis not in Penitence, for absolution is no part of Penitence, for Penitence is in the Sinner, and absolution is given by the Pastor. 2. That in Absolution there is no visible Sign. 3. If words may be called visible Signs, then the clauses of the Gospels Sermon, may be called Sacraments.

S E C T. XLIII.

Of Marriage.

Quest. **W***H*y do you not acknowledge Marriage for a Sacrament?

A. 1. Because it was not instituted by Jesus Christ; for Marriage

Marriage was Lawful before his coming, and was tuted even before Sin. 2. It cannot be a Sacrament of the Christian Church since Marriage is lawful even among *Pagans*. 3. There is not in Marriage any material visible sign, not any word added to the Element; the consent of parties being that makes Marriage, for it is properly the Minister that Marries, he only stipulates publicly the mutual obligations and consent of the parties. 4. It is not (according to the opinion of the *Roman Church*) common to all Believers; since Priests ought not as they say to partake thereof: And it is an absurd thing that it should be a Sacrament of the People, and Pollution and Sacrilege to the Priest.

q. Yet S. Paul calls Marriage a Sacrament, *Eph. 3.* This Sacrament is great.

A. These words are so in the vulgar *Latine* version, but in the *Greek* it is, *This Mysterie is great*, and he speaks not there of Marriage, but of the Union between Christ and his Church for the Apostle adds *But I speak concerning Christ and his Church*, Likewise it is to be observed That the *Latine* version usually turns the word *Mystery* into that of *Sacrament*, and calls the *Mystery of Godliness* God manifested in the flesh, a great Sacrament of godliness, *1 Tim. 3. 16.* And the mystery of the Woman, a Sacrament of the Woman, *Rev. 17. 7.*

q. Yet in this passage St. Paul teaches us that Marriage is a figure of the spiritual Marriage between Christ and his Church?

A. It is true, but every Figure and comparison that Scripture uses to represent to us the spiritual graces of God and the union of Jesus Christ and his Church are not Sacraments, otherwise a Vine, the Light, a Door, a Shepherd, and such like comparisons that Jesus Christ did use should be sacraments of the Christian Church.

S E C T. XLIV.

Of Extream Unction.

Q. *Why* do not you acknowledge the anointing of the sick for a Sacrament of the Church: since St. James

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15. *Recommends it?* Is any sick among you, let him
for the Elders of the Church and let them pray over
; anointing him with oyle in the Name of the Lord;
Mark 6. 13. We read that the Apostles anointed the
with oyle and healed them?

A. This anointing was not an ordinary Sacrament, and
ought not to be continued in the Church, because it was
to be a sign of miraculous healing as appeareth by
two passages, in which health followed this anoint-
; since the gift of healing is ceased; it is necessary that
sign and sacrament cease likewise, therefore anointing
now, nothing but an unprofitable Ceremony not being
ordained for the healing of the sick; but on the contrary,
when the sick is near to death: and therefore they call it
Extreme Unction.

SECT. XLV.

Of the Sacrament of Orders.

*Why do you not acknowledge Orders for a Sacra-
ment?*

A. 1. Because, according to their account; there are
ten different sorts of Orders, there must then be thirteen
sacraments instead of seven. 2. Because, it is not com-
mon to all Believers, but particular to Ecclesiastical Per-
sons only. 3. Because there is no material sign in it. 4. It
doth not represent to us the death of Jesus Christ, and his
benefits. 5. The greatest part of these Orders was not in-
stituted by Jesus Christ; as Porters, Exorcists, Acolyts,
Sub-Deacons. 6. It is a great absurdity to make a Sa-
crament of the ordinary Offices in the Church.

Q. *May not the Imposition of Hands upon a Pastor, to
establish him in his Office, be called a Sacrament: since it is
a visible sign of an invisible Grace, to wit the Grace of the
Holy Ghost?*

A. It may be called a Sacrament, but not in the same
sense that Baptism and the Lords Supper are; for this,
imposition of hands is not a sacred sign of the covenant
God in Jesus Christ, it is not common to all Believers
it cannot be a Sacrament of the New Testament, since
it

it was practised under the Old, Num. 27. 23. *Do*

*Q. Do you believe that the conferring of Order
man imprints such an indelible character upon him
the flames of Hell cannot efface it, or raze it out?*

*A. I believe this character is a vain imagination.
I know no other character that is printed upon the
but that of the spirit of God, whereby the Elect are
to the day of Redemption, Eph. 2. 1. 3. and 4. 30.*

S E C T. XLVI.

Of the Order of Priesthood.

Q. What think you of the order of Priests?

*A. If the name of Priest, from Presbyter
taken as it was in the time of the Apostles, for an
or Pastour, whose office is to instruct and lead the flock
Jesus Christ, as S. Peter exhorts the Elders in his
Epistle, 5. 1. This order is very lawful, and instituted
Jesus Christ. But if by Priest they understand a sacrifice
of the body of Jesus Christ, I hold that order to be
lawful, and an invention of men.*

Q. Why do ye esteem it such?

*A. Because no man taketh this honour of Priesthood
to himself, but he that was called of God, as was
Heb. 5. 4. It is rashness then to look on themselves
Priests, without producing any Authority from the
of God for the institution of his order, S. Paul, 1
4, and 1 Cor. 12. 28, Rom. 12. where he reckons the
fices of the Church, says not a word of this: And
Hebrews, in all his Epistle, in which he treats ex
and at length of the Priesthood of the Christian Church
speaks not of any other Priest of the Body of Christ.
Christ himself, who offered himself to God by his
Spirit, Heb. 19. 14. It is also to be considered that
Apostle Heb. 7. Gives two reasons for abolishing
Priesthood of the Law, which destroys also that which
now Established, the one is, that the Priests were
to death, the other that they were obliged to sacrifice
for their own sins, and then for the sins of the People.
Priests being then still Mortals and Sinners, ought
abo*

Q. Besides the Sacrificer being more excellent than Sacrificed, and he who sacrifices more powerful and more excellent than the Victims; it is too bold an enterprise to pretend to Sacrifice Jesus Christ, for it is to make ourselves greater and more excellent than Jesus Christ himself.

Q. They pretend notwithstanding to prove their Priesthood by these words of Jesus Christ, Do this in remembrance of me.

A. But they do it without ground, for First, Since Jesus Christ by these words instituted the Sacrament of the Lords Supper, what appearance is there that by the same words he should institute another Sacrament. Secondly, Jesus Christ in these words commands his Disciples to do afterwards that which he had ordered them to do then (x.) to take and eat; now to take and eat is not, to sacrifice. Thirdly, Moreover, he commands to do this in remembrance of him: Now, it is absurd to take and sacrifice a person in remembrance of him for we remember things absent.

Q. Yet the holy Scripture speaks of other Priests under the New Testament than Jesus Christ, for St. John says, Rev. 6. That Jesus Christ hath made us Kings and Priests to God and his Father. And in 1 Pet. 2. 9. St. Peter calls us a Royal Priesthood.

A. It is greatly to be observed, that this Title is given differently to all Believers, and never particularly to Priests: and Believers are called Priests, because, as we are taught in 1 Pet. 2. 5. They are an holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Q. And what are these Sacrifices?

A. Good works, Prayers, Praises and thanksgiving; Job. 13. 15. Alms and Repentance; Psal. 51. 19. And Rom. 12. 1. Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

SECT. XLVII.

Of the Sacrifice of the Mass.

DO you not believe that in the Mass the Priests offer
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the Body of Jesus Christ a Propitiatory sacrifice for the living and the dead?

A. As I acknowledge no other Priest in the Church but Jesus Christ, who is a Priest for ever, after the manner of Melchisedeck, Psal. 110. 4. Also I acknowledge no other Propitiatory sacrifice for sin, but the death of Jesus Christ who hath loved us, and hath given himself for us an offering and Sacrifice to God, for a sweet smelling savor, Heb. 9. 2.

Q. Why do you not acknowledge any other?

A. Because the Word of God makes no mention of any other under the Gospel. And the Apostles to the Hebrews, who writes an Epistle, expressly to teach us by what Sacrifice sins are truly expiated, and the Sacrifices of the Law fulfilled, mentions no other but the Blood of Christ, who by his Eternal Spirit, Offered himself to purchase for us an Eternal Redemption: yea, he tells expressly, that Jesus Christ offers not himself often, Heb. 9. 26. And that, as it is appointed for men once to die, after this, the judgment, So Christ was once offered to bear the Sins of Man, Heb. 9. 27. 28. That by one Offering he perfected for ever them that are sanctified through the offering of the body of Jesus Christ once for all, Heb. 10. 10.

Q. It is true, he offered himself but once a bloody sacrifice; but he offers himself an unbloody sacrifice every day at the Mass.

A. This distinction is not found in the Word of God; neither is there any propitiatory sacrifice without shedding of blood, Heb. 9. 22. Without shedding of blood there is no Remission.

Q. It is only by the death of Jesus Christ that forgiveness of Sins is purchased for us; but by the Mass, as an applicatorie sacrifice of the former, is applied to us the remission of sins?

A. I answer to that, That it is not needful that Christ die again, that his death may be applied to us; neither is it needful that he be Sacrificed again, that his sacrifice may be applied to us. God hath appointed no other means than the Mass to apply the death and Sacrifice of Christ to us.

Christ unto us, viz. the preaching of the gospel, sacraments and Faith.

Q. But if Jesus Christ is not offered every day, wherein consists his everlasting Priesthood after the order of Melchisedeck?

A. The Apostle to the Hebrews makes it to consist in two things; 1. In the perpetual Efficacy of his blood offered on the cross, and therefore it is said, Heb. 12. 24. that his blood speaks better things than that of Abel. 2. In his being entered into the holy place, according to the office of the high Priest, he everceeds continually for us, Heb. 7. 24. 25. This Man, because he continueth ever, hath an unchangeable Priesthood; wherefore he is able also to bring them to the utmost that come unto God by him, seeing he liveth to make intercession for them.

Q. They alledge, for the sacrifice of the Mass, that which is said, Gen. 14. 18. that Melchisedeck sacrificed Bread and Wine.

A. If it were so in this passage as it is alledged there should nothing be gathered from it, but that the Priests according to the order of Melchisedeck should offer Bread and Wine, and not the Body of Jesus Christ. But this passage is not well Translated. For in the Hebrew it is not that Melchisedeck sacrificed, but that he brought forth, or presented Bread and Wine, and that to Abraham for to refresh him and his people, and not to God in sacrifice.

Q. They prove likewise the sacrifice of the Mass, by Mal. 1. 11. From the rising of the Sun even unto the going down the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure offering.

A. In all this passage there is nothing spoken of the sacrifice of the body of Christ, but the Prophet speaking of the calling of the Gentiles, foretells that every where a pure thing should be offered unto God; for so the Word of God calls the preaching of the Gospel, Prayers & Alms, and such like good works, which are spiritual sacrifices acceptable to God through Jesus Christ, 1 Pet. 2. 5.

Q. What answer you to that which the Apostle says

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Heb. 13. 10. We have an altar whereof they have none which serve the Tabernacle?

A. That by this altar is meant the sacrifice that is taken of in all the Epistles, viz. the death of Jesus Christ and not the Sacrifice of the Mass, of which there is no mention made.

Q. Of what sacrifice then speaks the Apostle best? The sacrifice of Jesus Christ, when he says, Heb. 9. 23. It was necessary that the heavenly things should be purified with better sacrifices than those naming more than one.

A. He speaks only of the sacrifice of Jesus Christ, as excellent than all the sacrifices of the Law, & naming many sacrifices, putting it in the plural: 1. Because of his comparing it to the ancient sacrifices of the Law: 2. Because of its Excellency; so David calls Repentance, Psalm 51. 17. The sacrifices of God, and the most holy place, in the Temple is called, Holy places; The right hand of God, is his right hands.

Q. May not the Lords Supper be called a sacrifice?

A. Yes, in the same sense that Alms and good works are called sacrifices, not propitiatory, but congratulatory or a Thanksgiving sacrifice. It may also be called a sacrifice; because it represents the Sacrifice of Jesus Christ's death, even as the Sacraments take the name of the things they represent.

SECT. XLVIII.

Of Baptism.

Q. What doth Baptism represent to you?

A. Two washings, 1. The washing of our purification, which consists in the forgiveness of our sins. 2. The washing of Regeneration, which consists in being renewed spiritually by the holy Ghost.

Q. Are those graces communicated by Baptism, Effectually, as they speak in schools, by the things done? To say, by the bare Action of the Sacrament, without the disposition of him that receives contributing thereunto?

A. No, but by the power of the holy Ghost, in them who have Faith and Repentance: for as it was said

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of the Heifer, that purified the conscience, neither the Water of Baptism, but the Blood of Jesus Christ, cleanses from Sin: and therefore Baptism is called, *Act. 3. 21.* A figure, which saves us, not the putting away filth of the flesh, says the Apostle, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.

Q. Why then are children baptized which are not capable Faith and Repentance.

A. Because having an interest in the Covenant, they ought also to receive the sign thereof, *Acts. 2. 28. 39.* Ye Baptized, every one of you, in the name of Jesus Christ, for the remission of sins, for the promise is unto you, and to your Children. But these children when they come to Age must apply to themselves the promise made to them in Baptism, or else the Sacrament will serve only to aggravate their condition.

SECT. XLIX.

If Original sin continues after Baptism.

Q. Hath Baptism that efficacy wholly to efface or abolish original sin; so that after Baptism there remain in man no sinful corruption?

A. No, For experience shews that Children have perverse inclinations, and are sinners after Baptism, and if they were not sinners, they would not die, for says the Apostle, *The wages of sin is death, Rom. 6. 23.* And St. Paul, who was circumcised, and after that baptized, grants, that sin dwelt in him, and that he was sold under sin. *Rom. 7. 14. 19.* The Romanists themselves confess in the council of Trent, that Lust continueth after Baptism: Now I. We believe St. Paul, lust is sin, *Rom. 7. 7.* I had not known lust, except the law had said, *Thou shalt not covet,*

Q. But how often doth the Scripture tell us, that we are baptized to the remission of sins, and that we are therein washed from our sins? Acts 22. 16.

A. We do receive forgiveness of sins therein and to those that believe in Jesus Christ, their sin shall not be imputed, but that doth not hinder, but after Baptism our cor-

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redemption doth continue, more or less, even till death.

SECT. L.

Of the necessity of Baptism.

Q. *Is Baptism so necessary to salvation, that without it a man cannot be saved?*

A. Baptism is necessary to Salvation when it is required, and this holy Sacrament ought not to be neglected, but to exclude from salvation a person who could not have time nor the opportunity to be baptised, or a person whose sudden death hath prevented Baptism, is a Doctrine, and contrary to the goodness of God, to withhold his Grace to exterior Elements, and not to let the Salvation of Children to depend upon the negligence of their Parents.

Q. *Nevertheless, Jesus Christ says to Nicodemus, 3. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

A. Jesus Christ doth not mean the material water of Baptism, but the Grace of the Holy Ghost, which is promised both in the Old and New Testament, called water of life. *I will pour water upon him that is thirsty, and upon the dry ground: I will pour my spirit upon thee.* And Jesus Christ promised to give them that believe in him a well of water springing up into everlasting life. *4. 14.* By those words Jesus Christ doth not shew that he denies the necessity of being Baptized, since he was already circumcised, but the necessity of being Regenerated, that he might enter into the Kingdom of Heaven.

SECT. LI.

Of the Lords Supper.

Q. *For what end did Jesus Christ institute the Sacrament of the Lords Supper?*

A. That it might be a memorial of his death, as St. Paul Teacheth us, *1 Cor. 11. 26.* As often as you eat this Bread and drink this cup, ye do shew the Lords death till he come. And himself when he Instituted this Sacrament said, *This is my Body which is broken for you, this do in remembrance of me.*

of me, 1 Cor. xi. 24.

Q. Do you believe that Jesus Christ when he says, *This is my body*, changed the bread substantially into his true body, and was pleased, that as often as the Pastors should pronounce these words, they should Transubstantiate the bread and Wine into his Body?

A. No, for since reason and faith Teaches me that there is no change of substance in those signs, sight, taste, smell and smell, assure me that is true Bread and Wine. Reason tells me that a humane body cannot be included in bread accidents, and that accidents subsist without their subject, and when it is destroyed; that it implies a contradiction, that one body can be in Heaven and in Earth, at the same time, and not in the middle space, that it can be all its parts and dimensions in one small point, and more spiritual than an Spirit. Briefly, Faith which teaches me that Jesus Christ hath a humane nature like ours in all things, *sin only excepted*, permits me not to believe that Jesus Christ hath a body invisible, impalpable, without dimensions, without voice or motion: faith swades me that Jesus Christ is in Glory at the Fathers right hand permits me not to believe that his body is earthly, subject to be troden under foot by Infidels, taken away by Thieves, eaten by Mice, and suffer: now he is in Glory, more reproach than ever he suffered during his humiliation here below; in a word, faith which Teaches me *That the Heaven must receive him until restitution of all things*, Act. 3. 21. And that we have the poor always with us, but that we have not him always, Mat. 26. 11. that he hath left the world, that he is gone to his Father, Mat. 13. 1. & 16, 17. & 14. 3. Hinders me from believing that he is here again on the Earth, shut up in a prison, Mat. 26. 16. If any shall say, behold he is in the secret chambers, believe them not; The Greek word signifies cabinets, i. e. boxes wherein the Sacrament is kept.

Q. But yet he hath said himself of the Bread, *This is my body*; and of the Cup, *This is my blood*, Mat. 26. 16.

A. Yes, but he said like wise, *That it was Bread*; *Take bread*, and said, *This is my Body*; and he said of the cup

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that it was the fruit of the Vine, Mat. 26. 29. And
1 Cor. 11. 26, 27, 28. sayes. That we break and eat
I am thus obliged to believe that it is bread, and
of Jesus Christ.

*Q. How can one and the same thing be Bread
body of Christ, which are two natures so different?*

*A. It is bread in substance, but the body of Jesus
in figure and signification, according to the nature
craments, which take the name of the things signified,
likewise the things signified, take the names of the
figures, even as the Rock in the desert is called Christ,
Paschal Lamb, a Passover, Circumcision, the Covenant
God, Jesus Christ the bread which came down from
the vine, the door, the light, &c.*

*Q. How know you that these words, This is my
ought to be taken figuratively?*

*A. First, since Jesus Christ by these words instituted
Sacrament, they must be understood Sacramentally.
Jesus Christ instituted this Sacrament instead of the
ver, in which a Lamb is called a passage, it was reason-
able that in the Sacrament of the new covenant, the
should take the name of the thing signified, even as
they did. Secondly, Jesus Christ himself would have
understand it figuratively, for he commands us to do
in remembrance of him, he would not then have us
his body really and corporally; for we are said to re-
member only things corporal when absent. Thirdly, if
our Saviour gives us this body as broken and delivered
for us: now he is not really broken in the Sacrament
only in figure. Fourthly, The bread is the body of
Christ, as the cup is the new Testament of his blood,
a cup cannot be a new Testament but figuratively,
can the bread be Christs body any other way.*

*Q. What can you answer to these words of our Saviour
where he so plainly sayes, that his flesh is meat indeed
his Blood drink indeed? John 6. 55.*

*A. I say, First, That in this sixth chapter of St. John
Jesus Christ speaks not of the Lords Supper, for it was
not then instituted. Secondly, That the body and blood*

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Christ is truly the meat and drink of our souls, but not of our bodies; That his body is spiritual meat, and not material: and by these words Jesus Christ Teaches us, that as truly as bread and drink nourishes our body, so his body crucified for us, and his blood shed for our redemption, nourishes, comforts and fortifies our souls, for what nourishment is to the body, that consolation and instruction is to the soul.

But this word indeed seems to signify a figure?

Not at all, but only all doubt or unbelief, for does Jesus Christ say, *That he is the true vine*, Joh. 15. 1. yet he is so only figuratively.

How know you that Jesus Christ speaks of a spiritual meat and drink in the sixth of St. Iohn?

Because his Disciples murmuring at the hardness of that saying concerning eating his flesh, and drinking his blood, he tells them, *What if you shall see the Son of Man ascending up where he was before*, vers. 60. intimating to them that when they should see him ascend into heaven, they should not have such gross apprehensions as to imagine he could corporally eat him on the earth: and that they might understand those words spiritually, he adds, *it is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit; and they give life*, Vers. 63.

How then can you eat Christs flesh, and drink his blood as he commands us in this Chapter?

Spiritually, and by faith, which is the mouth of the soul, according to Christs exhortation in this Chapter, vers. 34. *He that cometh to me shall never hunger, & he that believeth on me shall never thirst.* And it appears, that he speaks not of a corporal eating of the Sacrament of Christs body in this Chapter since he says, vers. 54. *Whoever eateth his flesh, & drinketh his blood, hath eternal life.* And on the contrary; *Except ye eat the flesh of the Son of Man, & drink his blood, ye have no life in you*, vers. 53. Now it is certain that many of the Jews were dead, & could not have this Sacrament. And vers. 55. he says, *that he that eateth my flesh & drinketh my blood*

H

blood

Blood, dwelleth in me, and I in him. Then the
cation of Iesus Christ & his dwelling in us, must
derstood spiritually; for if it be necessary that we
Iesus Christ corporally, that he may dwell in us, by the
reason Iesus Christ should eat us, & we should eat
to his body. that we might dwell in him.

*Q. How is it then that Iesus Christ dwelleth in
me in him?*

*A. Iesus Christ dwelleth in us by his spirit, and we
ceive him by faith, Eph. 3. 17. That Christ may dwell
your hearts by faith: and Ioh. 1. 12. As many as receiv
him, to them, gave he power to become the sons of God
even to them that believe in his Name. To believe in
Iesus Christ then, is to receive him: and I Ioh. 3. 24.
herby we know that he abideth in us, by the spirit which
he hath given us.*

*Q. If you take only the figure, and not the true body
Iesus Christ in the Lords Supper, what advantage have
more then the wicked and prophane, who often take the
figure as well as you?*

*A. Very much: for the wicked only eat the external
part of the Sacrament with their bodily mouth: but
lievers, together with the Sacrament & sign, eat the thing
signified by faith, which is the mouth of the soul: so
the body of Iesus Christ which was crucified for us,
drink his blood which was shed for the Redemption
our Souls.*

*Q. This eating with the mouth of the soul seems to be
imaginary thing?*

*A. Not at all: For as the soul is as real a thing as
body, so the Operations thereof are as certain & real
those of the body, or rather more certain; & if the body
is really nourished by bread & wine in the Sacrament,
the soul is not less nourished and strengthened by imbu
ing by Faith Iesus Christ our Saviour, who died for
sins, and rose again for our justification.*

*Q. Do you not believe that the eating of the Sacrament
of Christs Body, doth put into the body a seed of immortality
as Iesus Christ says, Iohn 6. 54. Whoso eateth my flesh*

A Catechism against Popery.

...with my blood hath eternal life, and I will raise him up at the last day.
This saving effect doth not accompany the corporal eating of the Bread,
...but the effectual working of the Holy Ghost, which by Faith giveth
...a new life in the Elect, giveth them an assurance, and even bestoweth
...glorious immortality, as we are taught by S. Paul, Rom. 8. 11. If the
...of him that raised up Jesus from the dead dwell in you, he that raised
...Christ from the dead shall also quicken your mortal bodies by his Spirit
...dwelleth in you,

SECT. LII.

Of the Communion under both Kinds.

MAY one lawfully partake of the Sacrament under the sign of bread
only as it is practised in the Church of Rome at this time?

A. No, For Jesus Christ hath said, Mat. 26. 27. Drink ye all of it.

Q. But he speaks to his Disciples who were priests & not to others?

A. The Apostles did not appear there as pastors, but as the Lords Disci-
ples, obliged to obey his Commands; and if this command, drink ye all of it;
...ge none but Pastours, no more doth the other, take eat, both com-
...mands being made to the same persons, and consequently then, the people
...be deprived of the whole Sacrament.

Q. Have ye no other passage where the people are commanded expressly
to partake of the Cup?

A. St. Paul, 1 Cor. 11. 28. Commandeth all without exception to examine
themselves; and so eat of that bread, and drink of that cup, who ever then are
...ged to examine themselves, are also (obliged) to drink of this Cup; and
...they of the Church of Rome understand the words of Jesus Christ, John
...to be spoken of the Sacrament of the Lords Supper, what can they answer
...words so express ver. 53. Verily, verily, I say unto you except ye eat the
...of the Son of Man, and drink his blood, ye have no life in you.

Q. But what need is there of drinking, since under the Species of Bread,
or Wine, Jesus Christ is wholly contained?

A. This evasion comes from a false supposition that Jesus Christ is corpo-
...ly, and wholly contained in each crum of Bread, even as it is usual for
...error to produce more; whereas we should mark this, that since Jesus
...hath commanded the Cup to be taken as well as Bread, he would not
...us be i ve this pretended concomitence and Real, Corporal, substantial
...sence of his body, but would have us believe that the participation of the
...is as necessary as the partaking of the bread.

Q. Notwithstanding there are examples of believers in the Scripture, who
...taken Bread only in this Sacrament, Acts 2. 46. It is said that the Lords
...ples continued the breaking of Bread?

A. The consequence is most absurd that the Disciples broke bread; there-
...consequently they did not partake of the Cup, as if we should say,
...they have eaten consequently they have not drunk, but were not the
...Disciples Priests and Pastours? They were certainly obliged then to
...the Cup, as Well as to break the Bread, according to the Opinion
...these of the Roman Church, that it was to Pastors that Jesus Christ gave
...command, Drink ye all of it....

The Order of Sessions.

1. Of the Scripture.

2. How the Scripture may be known to be Divine,
Of the Authority of the Scripture.

Of the Perfection of the Scripture.

Of the Reading of the holy scripture.

Of the Church.

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The Order of the Section.

5. If the Church can err.
7. Of the Marks of the true Church.
8. Of our Separation from the Roman Church.
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10. Of invocation of Saints.
11. Of the Intercession of Saints.
12. Of images.
13. Concerning Prayers for the dead.
14. Of purgatory.
15. Of Human satisfactions.
16. If the sufferings of Christ were accomplished in the Cross.
17. Of pilgrimage.
18. Of Monks' Vows. 1. Of that of single life.
19. Of Vowing poverty.
20. Of Vowing Obedience.
21. Of Lawful Vows.
22. Concerning Fasts.
23. Of Holy Days.
24. Of the Providence of God.
25. Of mans free will in the state of Sin.
26. Of mans free will in the state of Grace.
27. Of justification.
28. Of merit.
29. Of Predestination.
30. Of Perseverance.
31. Of the certainty of perseverance and Salvation.
32. Of sin, and if all men are sinners.
33. Of venial and mortal sins.
34. Of the works of Superogation.
35. Of Repentance.
36. Of Auricular confession.
37. Of Absolution.
38. Of Satisfaction and indulgences.
39. Of the sacraments.
40. Of Confirmation.
41. Of the Sacrament of penitence.
42. Of Marriage.
43. Of Extream Unction.
44. Of the Sacrament of Orders.
45. Of the Order of Priesthood.
46. Of the Sacrifice of the mass.
47. Of Baptism.
48. If Original sin continues after Baptism.
49. Of the necessity of Baptism.
50. Of the Lords Supper.
51. Of the Communion under both kinds.

F I N I S